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THE
SCOTTISH PRAYER BOOK

Cambridge University Press
Fetter Lane, London

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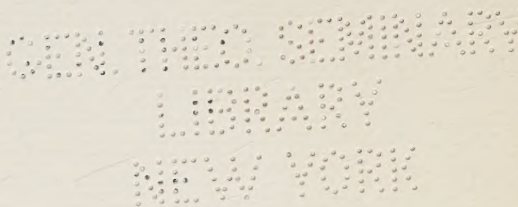
THE SCOTTISH PRAYER BOOK

ITS VALUE & HISTORY

by

W. Perry
W. PERRY, D.D.

Principal of Theological College, Edinburgh
and Dean of Edinburgh



CAMBRIDGE
AT THE UNIVERSITY PRESS
1929

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To

THE RIGHT REVEREND
ARTHUR JOHN MACLEAN, D.D.

Bishop of Moray, Ross and Caithness;

whose impartiality and courtesy
no less than his learning, leadership
and ceaseless labours are
unforgettable memories in those
who shared with him the work of
compiling the Scottish Book of
Common Prayer

THIS VOLUME IS
AFFECTIONATELY DEDICATED
BY THE AUTHOR

N O T E

I am much indebted to my friend and pupil Mr D. S. Borland, M.A., who read the ms. as well as the proofs of this book and made many useful suggestions for its improvement; my thanks are due also to the Rev. Canon Holmes for valuable help.

The Bishop of Moray has been good enough to accept the dedication of the book, but he is in no way responsible for its contents, having never seen the ms.

W. P.

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EXPLANATION OF TERMS

Antiphon—i.e. something said in reply; originally a phrase appropriate to the season of the Christian year, said or sung after each verse of a Psalm or Canticle; later, sung only at the beginning and end.

Biddings—a mode of informal intercession by which one subject of prayer after another is announced, usually followed by a brief silence and concluded by one or more formal prayers. The Bidding Prayer is a finished form of such intercessions.

Breviary—i.e. abridgement or summary; originally the book which contained only the opening words of each Psalm, Antiphon, etc., to indicate the order of each of the daily services which themselves were to be found in different books. Later, the name for the book containing the full services of Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. In spite of its name the Breviary in the middle ages was anything but short.

Canon—i.e. rule—the form or rule for consecrating the Eucharist, and hence the part of the service containing the Prayer of Consecration.

“Common” of Saints—the matter (Collect, Epistle, and Gospel) which serves to commemorate not one saint but a whole class of minor saints, confessors, martyrs, doctors, virgins.

Compline—Latin *completorium*, i.e. completion—the last of the eight monastic services of the day; adapted as a late evening service in the Scottish Prayer Book.

Consultative Council—body of representative clergy and laity whose function is to consider questions requiring legislation in the Scottish Church.

Eucharist—i.e. thanksgiving, one of the most significant and ancient titles of the Holy Communion, regularly used by St Ignatius A.D. 110.

EXPLANATION OF TERMS

Eucharistic Prayer—the Prayer of Consecration, so called because thanksgiving was originally its characteristic note.

Fraction—i.e. breaking, a term applied to the action of breaking the bread at the Eucharist which usually took place at the end of the Consecration Prayer.

Gallican Rite—a form of celebrating the Eucharist and other rites in France, Spain, and North Italy; it combined the special features of Eastern and Western forms.

Hour Services—a term applied to all the daily services of the pre-Reformation Church, derived from the fact that some of them were said at certain hours, e.g. Terce (third), Sext (sixth), None (ninth).

Introit—i.e. entrance, title of chant sung immediately before the Eucharist.

Invitatory—a phrase sung at the beginning and end of the Venite to strike the note of the Church seasons.

Invocation—a name for the special petition in the Consecration Prayer at the Eucharist in which a divine blessing is invoked on the communicants and on the elements of bread and wine.

Kyrie—i.e. Lord—popular term applied to “Lord, have mercy upon us, Christ, have mercy upon us, Lord, have mercy upon us” in the Liturgy and other services.

Lauds—i.e. praise, a short service following Matins in the Breviary.

Litany—Greek *litaneia*, a solemn entreaty, the name for a form of responsorial prayer expressed in brief sentences each conveying a single petition. Lesser Litany is the threefold Kyrie, so called because originally “Lord, have mercy” was a Litany response.

Liturgy—a title for the complete service of Holy Communion, incorrectly applied also to other written services.

Manual—the priest’s book in the middle ages containing the offices used by him for Baptism, Matrimony, Visitation of the Sick, etc.

EXPLANATION OF TERMS

- Mass*—Latin name for the Eucharist, derived from the phrase “ite, missa est” (go, it is dismissal).
- Matins*—morning service, also called in early times “nocturns” because originally it was said at midnight.
- Missal*—the book containing the complete forms of service for celebrating Mass on all Sundays and Saints’ Days.
- Non-jurors*—name applied to those who in the eighteenth century refused the oath of allegiance to the House of Hanover in England and Scotland; in Scotland they used and revised the Scottish Prayer Book of 1637.
- Oblation*—i.e. offering, the part of the Liturgy in which the gifts of bread and wine are offered to God as the memorial of our Lord’s death and passion.
- Offertory*—that part of the Liturgy at which the natural gifts of bread and wine are offered or set apart for their divine purpose; sometimes called the Lesser Oblation, to distinguish it from the Oblation mentioned above.
- Office, Divine*—a phrase descriptive of the daily services said by the clergy as a divine “officium” or obligation; applied also to other services, e.g. office for the Burial of the Dead.
- Pax*—i.e. peace, originally the Kiss of Peace; a symbol of brotherhood expressed in the Liturgy by the phrase “the peace of the Lord be with you. . . .”
- Pontifical*—the bishop’s book containing such services as Ordination, Dedication of Churches, etc.
- Preface*—i.e. introduction; the thanksgiving at the Eucharist ending in the Sanctus and introductory to the Consecration Prayer. A Proper Preface is a sentence appropriate to the seasons of the Christian year added to the Preface.
- Propria*—Latin for “appropriate,” the variable parts of the public services appropriate to the seasons of the Christian year, i.e. Psalms, Collects, Epistles, Gospels, Proper Prefaces, etc.
- Provincial Synod*—legislative body of the Scottish Church; consists of the bishops and presbyters representative of all the Scottish dioceses.

EXPLANATION OF TERMS

Requiem—Latin for “rest”; a term applied to the Eucharist celebrated in memory of the departed, derived from the beginning of the introit “Requiem eternam dona eis,” “grant them eternal rest.”

Sacramentary—Western service book containing the sacramental rites used in the sixth, seventh, and eighth centuries.

Sanctus—name for Isaianic hymn, “Holy, Holy, Holy,” attached to Preface.

Vespers—the seventh of the Canonical hour services in the middle ages (sixth if Matins and Lauds are counted as one), said in the evening; corresponds to Evensong.

INTRODUCTION

THE aim of this book is, first, to justify the publication of the Scottish Book of Common Prayer, and, secondly, to explain the various services contained within its covers.

To justify the new Prayer Book is not to claim perfection for it. The sonorous phrase "our incomparable liturgy" failed to shield the Prayer Book of 1662 from the criticism that in time is bound to overtake every piece of literature, sifting the best from the second best and the worst. I have no intention of applying that loud-sounding epithet to the new Scottish Prayer Book. On the contrary, in the following pages I have frankly exposed what appear to me to be imperfections in the services of the new book, confident that without such discrimination this volume would be of little value. Yet, if I am sure of anything, it is that the new Prayer Book represents an immense advance on the old. Nor can there be any doubt that this will be the verdict of every competent liturgist. Whether that judgment will be endorsed by all who use the Scottish book remains to be seen. My object is to provide such information on its purpose and history as may enable readers to understand and appreciate the enrichments and improvements in

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divine worship that are now made possible by the publication of the new Prayer Book.

No opinion is worth anything unless it be formed in full view of the truth, and to pretend that the Scottish Prayer Book is faultless would be a crime against truth; had perfection in the forms of public worship ever been possible, liturgical art would have perished long ago. For such defects, however, as may be found by the unsympathetic critic in the Scottish Prayer Book, two pleas may be offered.

The first is that where committees and Provincial Synods are concerned, compromise is inevitable; some points, when discussion is exhausted, must be settled simply by the vote of the majority, though wisdom and taste do not always lie there. A second excuse for some few imperfections in the Prayer Book may be urged. The revisers were denied the advantage, before the final meeting of the Provincial Synod, of seeing the whole book in proof with all the alterations embodied in their context, and were thus unable to test carefully the full effect of the changes made. Those engaged in the work did their utmost with the old Prayer Book in their hands to review the alterations in this way. Before the final stage in revision was reached some actually tried to insert by hand the new matter into a copy of the old Prayer Book. But even this heroic attempt to envisage the services in their new form was no substitute for a clearly printed proof

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of the whole book. The preparation of such a proof, however, was regarded as impracticable, partly because it would have cost a large sum of money, and partly because it would have prolonged the work of revision.

In spite of these drawbacks, the Scottish Prayer Book is a marvel of accuracy, order, and beauty. There are few if any traces of patchwork. The services run on smoothly from beginning to end, and the language is remarkably clear and dignified. For this happy result the Provincial Synod was specially indebted to the Bishop of Moray, whose watchful eye was no less swift to detect small errors in detail than his learned mind was firm in its grasp of the sequence and principles of the various services.

With regard to the second aim of this book, the explanation of the Prayer Book services, two methods were possible. The first was, even at the risk of committing the unpardonable sin of dullness, to examine these in the light of history and liturgical precedent. The alternative was to write a merely popular handbook from which historical and liturgical matter was excluded. I have adopted the first method, because I am sure no popular work on this subject would ever be read by the unintelligent, and, if published, would be worthless for educated people.

Some knowledge of the history and principles of

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liturgical art is essential for the real appreciation of our services. Ancient forms of worship are really as interesting and inspiring as are old forms of architecture, sculpture, painting, and literature. Just as these arts are intelligible only to those who have studied the old masterpieces, so forms of worship are best appreciated by those who know something of the classical liturgical forms of the Catholic Church. Under these old forms of worship we can still hear, if only we exercise thought and imagination, the songs of praise and the words of thanksgiving and prayer of devout souls of many lands within the Holy of Holies. And he must be something of a Philistine who remains unmoved by the fact that the canticles and prayers in the Prayer Book come to him fragrant with the memories of the saints of all the ages.

Let me conclude with a few brief counsels to the reader:

(1) Approach the study of the Scottish Prayer Book with an open mind. Refuse to believe that the last word was said in 1662. A blind conservatism is a sin against the light just as great as is an unreasoning desire for mere change. Give the new Prayer Book a fair trial and do not imagine that after using it for a Sunday or two you have grasped its full significance and tested its value. A work that has occupied the minds of the ablest clergy and laity of the Scottish Church for some

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twenty years deserves at least a six months' trial, though I am confident that most of its advantages will become clear to all within a few weeks.

(2) After reading the first three chapters of this book, take up the Scottish Prayer Book and turn over the pages of the Kalendar and Lessons and Psalms to gain a general view of what is to be found there. Then read Chapter iv which deals with these subjects. Similarly look at Matins, Evensong, and Compline in the Prayer Book, and then read Chapter v, and so on. You should not expect to find this book easy to read unless you keep your copy of the Scottish Prayer Book open before you for frequent reference. When you have thus gone through all the services, you may wish to carry your study a step further by comparing some of the services in the Prayer Book of 1662 with those of the Scottish Prayer Book and to see if you can justify for yourself the differences between the two.

(3) Do not be either afraid or ashamed to abandon some of the "dislikes" with which you may have begun to read this book, for these may be merely prejudices in disguise. Be ready also to acquire new "likes" that arise out of a fresh apprehension of truth. A static mind is one of the worst afflictions to which a man can condemn himself. Liturgical taste requires education just as much as the taste for literature.

For the development of this taste reverence is as

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necessary as interest and knowledge, since forms of worship are nothing unless they are the way to the Holy of Holies. In the worship of God mind and spirit act and react upon each other now as in the Apostolic age. "I will pray with the spirit and I will pray with the understanding also." As you study the services in the Scottish Book of Common Prayer in the spirit of reverence in which they were revised, you can hardly fail to experience in some degree the inspiration which the liturgy in early times carried into the life of the Church, for "the Holy Liturgy of the Church not only surpasseth all the poetry of the world" but is also a formative life force for Christians to-day.

CHAPTER I

The Value and Development of Forms of Worship

I

THE VALUE OF FORMS OF WORSHIP

The worship of Almighty God cannot escape from outward expression in language and in form. The inward and the outward are inseparable in worship as well as in all other activities. To belittle the form is not to magnify the spirit; it is only to ensure an unworthy form. Scotland at one time rang with denunciations of formalism, echoes of which still come from those quarters where order and beauty in worship are regarded rather as hindrances than as helps to devotion. Not many, however, will be found to-day who would presume to sit in judgment and pronounce this or that act of worship unspiritual or insincere. Reasonable people would agree that the very use of a form of service involves the exercise of the will and therefore implies at least some measure of sincerity.

When is worship most spiritual? At the point, we should say, when in will and spirit we are aware of the divine Presence. But does our worship depend solely upon this awareness? If so, are we

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to give it up when in dryness of spirit the divine vision is dimmed and the awareness is for the moment lost? Are we to worship only when we are in the mood? Here we come to that subjectivism and individualism which have been the bane of Protestantism. God is the object of worship, not our poor apprehension of his Presence. It is as members of Christ's Church, not only as individuals, that we meet together for Eucharist, praise, and prayer.

Forms of worship offered to God independently of our moods are the greatest safeguard against the subjectivism from which Protestantism to-day is endeavouring to shake itself free. They are no less the guarantee that worship is an activity expressive of the homage not of individuals but of the Body of Christ. There has been too much railing at so-called formal worship, and as a result numbers of people have been driven to abandon public worship altogether under the impression that a fervour of spirit which they as individuals do not possess is essential to it. Our will and our sincerity may be expressed in offering the form even when we fail at the moment to be worshipping in spirit as we should like. This may not be worship at its best, yet it is far from being a mere formality devoid of all sincerity. The form would not be used or offered at all, if there were no intention, no purpose, and no sincerity behind it.

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In some religious circles the idea still prevails that so-called "extempore" services represent the ideal of spiritual reality. But history shews conclusively that the deepest spirituality has been exhibited and the greatest saints have arisen not where forms of worship have been ignored but where these have been employed and loved. The life and the writings of St Chrysostom in the East and of St Augustine in the West were inspired as much by the services of the Church as by the Scriptures themselves. The learning of St Thomas Aquinas was lighted at the fire of catholic worship; Aristotle's philosophy was but the lantern that protected it. Names of great Christians in all the centuries, St Francis of Assisi in the thirteenth, the Anglican Bishop Cosin in the seventeenth, the Scottish non-juror Rattray in the eighteenth, the statesman W. E. Gladstone in the nineteenth and, still fresh in our memory, the great-hearted Temple Gairdner of Cairo have only to be mentioned to recall the debt they owed, one and all, to the ordered services of the Church.

St Paul attached great importance to the external side of worship and in I Cor. xiv 15, 26, 40, laid down rules regarding it which have guided the Church in all ages and in all lands. "I will pray with the spirit and I will pray with the understanding also." "Let all things be done unto edifying." "Let all things be done decently and

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in order." In these passages the necessity for intelligence, edification, beauty, and order is emphatically urged. In St Paul's view a public service should be (1) intelligible, never affronting the mind but carrying it in happy union with the spirit, (2) edifying in the sense that the worshipper benefits from an activity which employs both mind and spirit, (3) seemly, or at least free from vulgar and unworthy elements, and (4) orderly, marching purposefully from beginning to end. Most thoughtful people to-day would agree that only in a form distinguished by these qualities can the spirit of worship be adequately expressed.

Forms of service, however, no matter how intelligible, edifying, seemly, and orderly they may be, will not of themselves ensure devotion; liturgical forms are not magical. Nevertheless a written form which appeals to the mind, the aesthetic sense, and the logical instinct is more likely to maintain the spirit of worship than the so-called "extempore" method of conducting services in which the form is left to the impulse of the moment.

The Christian experience of seventeen centuries is ample testimony to the value of written forms; but if further proof is required, let the reader study the efforts now being made in Protestant countries like Germany and Switzerland, as well as among Presbyterians at home, to enrich their worship

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with definite forms without which the laity must remain more or less passive spectators.

It is sometimes urged that the repetitions to which worshippers are subjected by a fixed form deaden the spirit. There was some ground for this complaint when the Prayer Book of 1662 was in use. There is none in the Scottish Prayer Book, for in 1929 the needless repetitions of the old book have been carefully removed. The services of course still retain the same form Sunday by Sunday and day by day, but the familiarity induced by such repetition is dear and inspiring, because the spirit finds itself at home in a well-tried form like a man at peace in a friendly, familiar room.

II

THE DEVELOPMENT OF CHRISTIAN WORSHIP

Nothing is so characteristic of ancient forms of worship as their fidelity to Scripture. Invariably, the structure of liturgical worship has been erected throughout the centuries on the foundations laid down in the New Testament. No matter how elaborate any single service may appear, the Scriptural original is never obscured.

It is, we may claim, the special genius of the Scottish Book of Common Prayer to maintain this

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principle from first to last. Consider the service of Matins and you will see that it is based on the Apostolic service described in I Cor. xiv in which praise, prayer, and instruction are the chief elements. If we were to trace the origin of this service further back than St Paul, we should find its real beginning in the worship of the Jewish synagogue which consisted of Scripture reading, praise, prayer, and at times sermon.

Again, in the Eucharistic service the Scriptural foundations are unmistakable. In the Scottish Prayer Book the liturgy consists simply of two parts, one containing Scripture lessons, sermon, praise, prayer—again the old synagogue form of worship—and another, consisting of a form in which are enshrined our Lord's acts at the institution of the Eucharist: thanksgiving, blessing or consecrating the elements, intercession, fraction, and distribution of the elements.

Once more, if we examine the baptismal service in the Prayer Book we see that its aim is nothing more or less than to baptize in such a way (1) that the Scriptural conditions of instruction, repentance and faith may find expression, as they do in the first two parts of the service, (2) that the water may be blessed, which constitutes the third part, (3) that the baptism may be performed in the name of the Father, Son, and Holy Ghost, which is the fourth; the directions to sponsors follow as the natural conclusion of what has gone before.

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All the services in the Scottish Prayer Book have their roots planted in the soil of the New Testament. How the roots in the course of time produced the fine variety of liturgical forms in different countries is for the expert to discover and explain. The following brief summary of the principal stages in the growth of Christian worship may be useful in enabling the reader to break up the long period of history from the Apostolic age to the present day and thus gain a view, as it were, of the genealogical tree of the Scottish Prayer Book.

(1) By the beginning of the third century at latest some parts of the Eucharistic service were fixed; in the fourth century, in Syria and elsewhere, liturgies were common.

(2) The fourth to the sixth centuries may be regarded as the classical period of liturgical art in the East, comparable with the thirteenth and fourteenth centuries in English and Scottish architecture.

(3) In the West the service books known as Sacramentaries (called by the names of the Popes Leo, Gelasius, Gregory) represent the development of liturgical rites in the sixth, seventh, and eighth centuries; a somewhat richer form of liturgy appears in the books styled Roman "Ordines" of the eighth and ninth centuries. In these are incorporated elements derived from the Gallican rite which was independent of the Roman as late as the eighth century.

DEVELOPMENT OF FORMS OF WORSHIP

(4) In England and Scotland the mediaeval Church carried the development of worship still further, introducing into the services dramatic features hitherto unknown. From the pre-Reformation service books known as the Missal, the Breviary, the Manual, and the Pontifical the services of the first Prayer Book of 1549 were directly derived.

(5) How the English reformers used the service books of the middle ages will be briefly indicated when we consider one by one the services in the Scottish Prayer Book. The second Prayer Book of 1552, owing chiefly to the influence of German reformers, was reactionary in tendency, but the subsequent revisions of 1559, 1604, 1637 (Scottish), and 1662 exhibited a more catholic spirit. The Scottish Prayer Book of 1637 made some slight contribution to the English book of 1662, but its importance for us lies in its Communion Service which developed into our Scottish Liturgy.

CHAPTER II

The Need for a Scottish Prayer Book

I

THE TITLE OF THE BOOK

It is the glory of the Christian faith that it transcends local and racial boundaries and claims the allegiance of all the nations of the world. Because the Church, like the Gospel, is universal, national characteristics must be subordinate to catholic principles. Nevertheless, the Church has rarely proscribed national feelings and customs unless these were antagonistic to the Gospel. The strongest proof of the respect which the Church has paid to nationality is seen in the great variety of ways in which liturgical worship has been allowed to develop in different countries. Not before the sixth century was any attempt made—and that only in the West—to establish one uniform mode of celebrating the rites of the Church; and even then the Church of Rome succeeded in imposing its customs upon the Gallican Church only by the aid of royal power. As late as the sixteenth century the Church of England maintained certain national usages of its own, for the Sarum Missal was not

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wholly identical with the Roman Mass; even dioceses were not uniform in their Church observances; York, Hereford, Bangor, Lincoln, as well as Sarum, all had their "uses" in public worship.

At the present day it would be absurd to expect an Indian Christian to feel at home in forms of worship suitable to a Scotsman. How far the Scottish mind differs from the English is a question that need not be considered here; but anyone who has seen an international football match is well aware that Scotsmen are as fully alive to their national independence now as they ever were. Yet for many years the Scottish Church more or less ignored this plain fact by using a Prayer Book which contained on its title-page the words "according to the use of the Church of England." Now at last we have swept away this anomaly by compiling and publishing a new Prayer Book bearing the title "The Scottish Book of Common Prayer."

The book, however, in one sense, is not new at all. It is catholic first and foremost, and Scottish and modern only in a subordinate degree. A Christian from Alexandria or Constantinople would find in the Scottish Prayer Book much with which he was familiar in the worship of his own Church. Yet the Scottish Prayer Book has its own national history, especially in its liturgy which can be traced back through the non-jurors of the eighteenth century to the ill-fated Scottish Prayer Book of

1637. To the jibe that the Church in Scotland is no more than a mission from the Church of England a churchman now has a conclusive answer in the Scottish Book of Common Prayer.

But while significance attaches to the title of the new book, much more than this is required to justify the publication of the Scottish Prayer Book. Some of our people may resent any departure from the precise forms which by long experience have become familiar and dear to them. They need not be alarmed. All that they have valued and loved in the old book will be found in the new. The Scottish bishops, priests, and laymen who assisted in the compilation of the Scottish Prayer Book were no revolutionary vandals, but sober and conservative as well as able men. They took every precaution to guard against any unnecessary departure from the forms of the Prayer Book of 1662, and in particular they refrained from tampering with the simple and dignified language of Cranmer and his successors, Laud, Cosin, Reynolds, Gunning and others. Yet no service in the book of 1662 has escaped the hand of the Scottish revisers, simply because all the services in the Prayer Book required revision by way of adaptation, addition or rearrangement.

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II

REASONS FOR REFORM

The necessity for revising the old book will be obvious to anyone who remembers no more than its date. How can a Prayer Book compiled in 1662 satisfy the spiritual needs of people living in the twentieth century? In the seventeenth century England and Scotland were almost wholly agricultural countries; life was simple and in many places primitive; industrialism was unknown. Edinburgh had a population of only 20,000, Glasgow 14,000. Hamlets, villages, and small towns in which every man knew his fellows by name were the only communities; no great towns in the modern sense existed. It was easy in those days for "Masters and Dames" to obey the rubric directing them to send their "prentices" to the parson's public catechizing; nor was it difficult for the people "some time the day before" to notify the priest of their intention to communicate. "Notorious evil livers" and persons at strife with their neighbours could not conceal their misdoings in the small communities of the seventeenth century, and discipline, now all but impossible, was a safe enough process when the State was the ally of the Church; the rubrics at the beginning of the Communion Service dealing with these matters are now obsolete.

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Again, the Church in days when colonial expansion was in its infancy was only beginning to take notice of its duty towards "the natives in our plantations and others converted to the faith": foreign missions in the modern sense were unknown, and hence not a single direct prayer for the propagation of the Gospel is to be found in the book of 1662. Sunday schools and harvest festivals had not yet appeared. Parishioners had no voice in the election either of their rector or their bishop, and therefore a vacancy in a parish or a diocese was not at that time deemed a matter calling for the prayers of the people; democracy in Church and State alike had yet to be born. "The Lords of the Council" were still the supreme civil authority next to the King; their power to-day has been reduced to a shadow.

On Sunday the order of worship consisted of Matins, Litany, and Holy Communion including sermon, and was unabbreviated, save that one might avail oneself of the doubtful boon of leaving the church after the prayer for the Church Militant. This long "diet" of worship was no doubt more tolerable in days when choirs were few and hymns non-existent, but not many congregations would submit willingly to three services which, if conducted with reverence, could not be finished in less than two hours at the least.

For many years the clergy, out of consideration

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for their people, have taken great liberties with the services in the old Prayer Book. Many of the rubrics had long ago become quite obsolete, and as some directions could not be obeyed, it was not unnatural to suppose that others might be disregarded. For example, the Litany owing to its length had almost disappeared from the normal Sunday service in many churches and, although in 1912 permission was given to omit the concluding part, it is still rarely used.

Further, even when Matins alone preceded Holy Communion, the worshipper with the book of 1662 in his hands had to submit to much needless repetition; he made two confessions of sin, said the Lord's Prayer three times and heard it said a fourth time; he recited two creeds, and heard the collect for the day repeated twice within the space of ten minutes. If he came to church for Evensong he repeated over again and heard much that had been said at Matins; for the Exhortation, Confession and Absolution, and the prayers after the Third Collect are exactly the same at Evensong as at Matins. It is little wonder that many people have become "oncercs" under this infliction.

Again, in the baptismal service of the old book, as we shall see, there is much that is out of date and unreal both in the prayers and the exhortations. The marriage service is more satisfactory, though there too not a little calls for change. The service

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for the Burial of the Dead in the old book is a bleak, depressing rite which offers little or no comfort to the mourner, presents before God no memorial of the departed, and expresses most inadequately the Christian view both of this life and the next.

III

THE REVISION OF 1912

The need for a thorough revision of the Prayer Book was universally admitted long before the war, but cautious minds pleaded for delay, urging that the Scottish Church should wait until the Church of England took the matter in hand. Fortunately, this plea for delay was not allowed to frustrate the widespread demand that the Scottish Communion Office should by Canon be placed on a footing of equality with the English Communion Service; and, as a preliminary to this, the revision of the liturgy was undertaken.

In 1909 this important work of revising the Scottish Liturgy or Communion Service was begun by a committee appointed by the Scottish bishops, and had not proceeded far before it was determined to take the opportunity not only to revise the liturgy but also to add to the Scottish Canons a schedule of "permissible additions to and deviations from the Book of Common Prayer." This

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work was completed by the Provincial Synod of 1911 and published by the Cambridge University Press in the following year, the schedule being bound up with the Prayer Book in a volume bearing on its cover the title "Common Prayer (Scotland)." The success of this slight but useful revision was due mainly to two causes. In the first place, no alterations involving questions of doctrine were made on the book of 1662, and, in the second place, only changes urgently required were passed. The Scottish Church had at that time among its bishops one who not only possessed the learning of a scholar, but had also the rare gift of liturgical composition, and to Bishop Dowden more than to any other the most important enrichments in the revision of 1912 were due. These, almost without exception, have been retained in the new Scottish Prayer Book.

The Second Chamber of the Provincial Synod of this date also carried a resolution requesting the bishops to consider what steps should be adopted for providing new Tables of Psalms and Lessons for use in the Church. Two committees, appointed by the bishops, undertook this laborious task and after three years' work submitted a course of Psalms for Sundays and some Holy Days, and new Tables of Lessons. These were sanctioned for experimental use in 1914 and, slightly altered, are embodied in the Scottish Prayer Book.

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IV

THE REVISION OF 1918-29

After the great European war the necessity for further revision of the Prayer Book was widely felt. During that prolonged struggle of more than four years the Church had played a great part in maintaining the spirit of her people. But when peace came, no institution in the country was so conscious of its failure or so keenly alive to its weaknesses as the Church.

Statistics compiled by chaplains and others proved that in the lives of army officers and men alike the influence of the Church before the war had been almost negligible. In particular, the average soldier and sailor (who were in 1918 the average citizens) appeared from the evidence to be convinced that Christian worship was unreal, unintelligent, and out of touch with modern thought and life. There is no doubt that this frank criticism of the work and worship of the Church hastened the movement for Prayer Book revision both in England and in Scotland, though in the Scottish Church there were before the war many whose appetites had been whetted rather than satisfied by the partial revision of 1912.

In the year 1918 the Consultative Council on Church Legislation requested the bishops to nominate a Church Services committee to consider the

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whole question of Prayer Book revision, and thus the great enterprise of revising all the services was begun. A liturgical sub-committee was appointed to prepare the subjects for the larger body, and the latter, after careful consideration, brought before the Consultative Council reports from time to time on various sections of the work. In this preliminary work no less than eight years were spent.

At last the bishops summoned a meeting of the Provincial Synod for October 1925 to legislate on the great mass of liturgical matter that had been passed by the Consultative Council. The place of meeting was the Theological College in the city of Edinburgh and the sessions lasted for ten days. To save time, the two chambers of bishops and presbyters agreed to sit together, and at these joint sessions the Primus was chairman, the Bishop of Moray, as leader of the house, submitting the proposals one by one. Occasionally, however, circumstances arose when separate meetings of the two chambers were necessary and at these the Primus presided over the first chamber, and the Prolocutor (the Dean of Edinburgh)¹ or in his absence the Vice-Prolocutor (Canon Perry) over the second.

When the Synod adjourned on the tenth day, with only half its business completed, it was expected that the sessions would be resumed early in the next year. But by that time the long-

¹ Right Rev. H. S. Reid, now Bishop of Edinburgh.

expected new Prayer Book of the Church of England was almost ready for publication. The Scottish revisers had already carefully considered most if not all the proposals that had been made in the English Convocations and in the National Assembly, and, as will be seen later, had accepted many of them. The new English Communion Service, owing to its resemblance to the Scottish Liturgy, attracted special attention in Scotland, and it appeared desirable to delay the final stage of the Scottish Prayer Book until Parliament should determine the fate of the "Deposited Book."

Accordingly the Scottish bishops decided to postpone the adjourned meeting of the Provincial Synod. In 1927 the new English book, though carried by a large majority in the House of Lords, was rejected on doctrinal grounds by the House of Commons. Next year a second attempt to secure Parliamentary authority for the new book met with no better fate. By this time, however, the Scottish Provincial Synod had resumed its sessions, and besides completing the work of revision had agreed that the Scottish bishops might, if they saw fit, authorize the new English Communion Service in Scottish congregations in which the Scottish Liturgy was not used.

The Synod, which was unique in the history of the Church for its reasonable and harmonious spirit, concluded its business on June 14, 1928.

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Its decisions were then, in accordance with the Canons, passed on to the Diocesan Synods and Consultative Council for acceptance or rejection. These bodies, with almost complete unanimity, assented to the proposals, and the work of the confirmatory Provincial Synod which was held in March 1929 was despatched in a few hours. Thus the Scottish Book of Common Prayer was completed without haste, and, thank God, without those doctrinal controversies which at the time were raging furiously in the Church of England.

An extraordinary amount of thought and learning had been freely given to the work by bishops, clergy and laymen; yet, although many minds contributed to the new Prayer Book, special care was taken to avoid anything of the nature of patchwork. No one would claim for the book the merit of perfection, and doubtless experience in the future will shew that mistakes have been made, here by unnecessary changes, there by undue caution. Nevertheless, on the whole the book bears testimony on every page to the judgment, good taste, and sound scholarship of its authors. To the laity in particular belongs the credit of retaining some fine archaic words for which very poor modern substitutes had at one time been suggested. Practical parish priests as well as scholarly liturgists made important contributions to the work, but no one rendered such signal service by his massive learning, large-minded

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toleration, and unwearied labours as the Right Rev. Arthur John Maclean, D.D., Bishop of Moray, Ross and Caithness.

V

AUTHORIZED SERVICE BOOKS OF THE SCOTTISH CHURCH

The Provincial Synod of 1925-9 was a remarkably tolerant body. It did not abolish the Prayer Book of 1662 when it compiled and enacted the Scottish Prayer Book of 1929; the seventeenth-century Prayer Book is still by Canon xxiii one of the authorized service books of the Scottish Church, if there be any clergy who care to use it. Clergy may even substitute a single complete service in the Scottish Prayer Book for the corresponding one in the old book, but they are not at liberty to select parts of a service from one book and the rest of it from the other. Further, the Scottish Communion Office of 1764 may on certain conditions be substituted for the liturgy of 1929, and the new English Communion Service may also be substituted for that of 1662, but only when the Episcopal Synod is satisfied that the Church of England has authorized the new liturgy.

Toleration could not have gone further. The result is that at the Eucharist no less than four

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liturgies may be used and conceivably five. This doubtless looks absurd on paper, but in actual practice it will really mean that in almost all Scottish congregations two liturgies only will be used, the Scottish Liturgy of 1929 and the English Communion Service of 1662 in its very slightly revised form. In the past no difficulty whatever has been experienced in the regular use of both Communion Services at different times in the same congregation.

CHAPTER III

The Sources of the Scottish Prayer Book

We have seen that the Prayer Book of 1662 has undergone two revisions in Scotland, one resulting in the Prayer Book (Scotland) of 1912 and the other producing the complete Scottish Prayer Book of 1929, which has incorporated all that was best in its predecessor. The Prayer Book of 1662 constitutes by far the greatest part of these two service books. It follows, therefore, that before we can understand the services of the new Prayer Book, we must first know something about the service books from which the Prayer Book of 1662 was derived.

I

SOURCES OF THE PRAYER BOOK OF 1662

There is no need to narrate the history of the book which served successive generations of church-people for two hundred and fifty years. All that seems necessary here is to remind the reader that this book was by no means new when it appeared in the reign of King Charles II. In fact it was itself

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the result of four successive revisions of the first Prayer Book of Edward VI which appeared in 1549. We must therefore go back to 1549 for the sources of the book to which we have been so long accustomed.

Now the English reformers of the sixteenth century might have produced a service book entirely of their own making, just as they might also have set up a new church and a new ministry of their own devising. But in point of fact, far from breaking away from the Catholic Church, they adopted special measures to maintain their continuity with it. They continued the catholic ministry of Bishops, Priests, and Deacons, celebrated the same sacraments, retaining for a time even the word Mass, carried on the old round of festival, fast, and holy day, and instead of devising new services, compiled, from the Latin service books, forms of service in English freed from those complications which in the middle ages had deprived the laity of their part in public worship.

Matins was formed out of the Latin services, contained in the Breviary, of Nocturns, Lauds, Prime; and Evensong out of Vespers and Compline. The service of Holy Communion was derived, not without many changes, from the Latin Missal which contained the forms for celebrating Mass. The offices of Baptism, Marriage, Burial of the Dead, etc., were compiled from the mediaeval

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Manual, a book intended for the use of the priest, while the Ordination services came from the Pontifical which was the bishop's book. These four Latin books, the Breviary, the Missal, the Manual, the Pontifical, were the primary sources of the first Prayer Book of 1549 and therefore are sources also for the revised edition of that book which was published in 1662.

The Latin books themselves, however, have a long history behind them, for they were developed out of the Sacramentaries of the sixth, seventh, and eighth centuries; and some parts of them are much older. Many of our beautiful collects belong to the fifth and sixth centuries, the *Te Deum* to the fifth century, the *Sursum Corda* ("Lift up your hearts") to the third, and the Apostles' Creed in its simplest form to the second.

Cranmer also drew upon Eastern service books as well as those of the West, as is proved by the fact that he inserted into Matins and Evensong the prayer of St Chrysostom from the Greek liturgy which bears the name of that saint.

Nor did he confine his interest to the Latin and Greek service books of the past. He studied also the services which had begun to appear on the continent in his own time. German Protestants in the sixteenth century were composing forms of service of their own, an art in which, however, they possessed but little skill. Cranmer fortunately did

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not take much from their meagre rites, though we can trace the influence of Lutheran forms of worship in such details of the Prayer Book of 1662 as the Exhortations and the Confession at Holy Communion, in the addition of "miserable sinners" to the ancient response in the Litany, and in the hortatory material at Baptism. Unhappily in 1552 German influence increased and as a result the Communion Service was reduced to the baldest form, while the offices of the Burial of the Dead, Baptism and Confirmation were shorn of some of their finest features. The mischief done to the Prayer Book by the pressure of the foreign reformers, Bucer and Martyr, was to some extent remedied in 1559 and 1662, but much of it remained. The excessive emphasis placed upon the Fall and the sinfulness of man, the stern warnings about eternal punishment, the gloomy view of death as well as the narrow conception of life—these are some of the serious blemishes on the Prayer Book as it left the hands of the revisers in 1662, a legacy for the most part inherited from Germany.

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II

MODERN SOURCES OF THE SCOTTISH PRAYER BOOK

Liturgical knowledge has in its own field made as great progress during the last two centuries as science has achieved in the sphere of nature. In 1929 there were sources of information open to the compilers of the Scottish Book of Common Prayer that were quite unknown to the reformers of 1662 and by no means familiar even in 1912. These will be best understood if we classify them generally as ancient and modern; and we may begin with the latter on the principle of proceeding from the known to the less known.

(1) The English Prayer Book of 1928 which, it will be remembered, was first published in 1927, exercised more direct influence than any other liturgical work upon our Scottish book. This was to be expected, for it would have been highly undesirable, in view of the number of English people settling in Scotland, to compile a Scottish Prayer Book entirely different from the service book of the Church of England.

Anyone who will take the trouble to compare the alternative form of Morning Prayer in the new English Prayer Book with that in our Scottish book will see at once how close is the resemblance between the two. To begin with, the page of Scripture

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sentences with which the service opens is the same in both books, though it should be noted that the Scottish Church in 1912 anticipated the new English Prayer Book in thus selecting sentences appropriate to the chief festivals and Holy Days of the Church. Again, the invitatories to the Venite are the same, though in the Scottish book these have been wisely printed as footnotes. The new translation of the Athanasian Creed, now divided into four sections, is taken from the English book, and a number of special prayers for occasional use at Matins or Evensong are also derived from the same source.

If the reader will turn to the service of Public Baptism, he will find that it is almost identical with that in the English book. A special feature of this service is the Eucharistic prayer at the blessing of the water. Though this was first suggested to the Scottish revisers by the English book, it is not an innovation but a restoration from the Latin service of the seventh century. Other interesting changes in this service are the addition of a short and appropriate prayer for the home, and a much simpler statement of the duties of sponsors, which also are derived from the new English book. As we should expect, the forms for the ordination of clergy are almost exactly the same in the two Prayer Books, the most striking feature of them being the restoration of the ancient form of

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Eucharistic prayer beginning with *Sursum Corda*, before the laying-on of hands.

Yet, although the Scottish revisers were indebted to their fellow-labourers in England for many enrichments to our Prayer Book, they were far from blindly accepting changes that had found favour in England. Thus they rejected the sectional division of the *Te Deum* given in the English book and adopted another suggested some years ago by the late Bishop John Wordsworth. As a Lent alternative to the "Benedicite" they inserted a new canticle "*Benedictus es*" in preference to the poor English alternative which is the fifty-first Psalm. The Scottish revisers also took their own line in compiling new prayers and thanksgivings for special occasions, and in their version of the old evening service of *Compline* they refused to follow the English form, on the practical ground that Anglican church-people are accustomed to begin and not to end a service with a confession of sin.

Thus, although the debt which our Scottish Prayer Book owes to the new English Prayer Book is great, it is misleading to say that the Scottish Prayer Book is a mere imitation of the English one. Nor should we forget that the English Prayer Book itself owes much to the Scottish. A few examples of the indebtedness of the English to the Scottish book may be given. The alternative Communion Service of the former closely resembles

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the Scottish Liturgy in its general structure and in some of its details; many of the special intercessions and two new sentences in the Litany are derived from the Scottish book; and in the Confirmation service the definite expression of the vows of renunciation, belief, and obedience, comes from the same source.

(2) The Book of Common Prayer of 1549 also affected our Scottish Prayer Book. It would indeed have been strange if this fine liturgical work had been ignored, for it is undoubtedly superior, both from the liturgical and the practical point of view, to the book of 1662. One illustration of its influence may be cited which makes an impressive addition to our revised Confirmation Service. After the prayer for the sevenfold gift of the Spirit there follows this petition, "Sign them, O Lord, to be thine for ever by the virtue of the holy cross; mercifully confirm them with the inward unction of the Holy Ghost, that they may attain to everlasting life," a vivid imaginative prayer reminiscent of older times when anointing with oil as the Scriptural symbol of the Holy Spirit was an adjunct of Confirmation.

(3) The South African Prayer Book suggested, originally to a layman, a slight enrichment in the Consecration Prayer of the Scottish Liturgy. The opening phrase of that prayer now runs, "All glory and thanksgiving" instead of "All glory";

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the additional word serves to enhance the Eucharistic or thanksgiving element in the prayer which ought to be prominent if we follow the example of our Lord who in instituting the Sacrament "took bread and gave thanks," his thanksgiving over the elements of bread and wine being the very essence of the rite.

In addition to these modern forms of worship many other liturgical proposals were examined by the Scottish revisers, including the "green," "grey," and "orange" books produced by different societies in the Church of England in connection with the new Prayer Book. Though these were not without influence, surprisingly little was taken from them. The new Prayer Book of the American Church suggested scarcely anything except the use of the canticle "Benedictus es," and the note explanatory of the word "hell" in the Apostles' Creed. From the new Canadian Prayer Book nothing of any consequence was derived.

III

ANCIENT SOURCES OF THE SCOTTISH PRAYER BOOK

We have already seen that, when the Prayer Book was first published in 1549, by far the greatest part was taken and translated into English from

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the old mediaeval service books of the Church, which in their turn were developed out of much older and simpler forms. Even the revisers of 1662, though their aim was the practical one of making the services more "understood of the people," looked back to the liturgical forms of the past for guidance in the changes they endeavoured to effect.

It would, therefore, have been strange if our Scottish revisers had turned a blind eye to the past and ignored the old service books out of which the fabric of Anglican worship itself had been constructed. In 1929, however, ancient materials were used with judicious care and no changes were adopted merely because they were in accord with ancient precedent. We have already seen that the Scottish revisers, by following their brethren of the Church of England, derived many admirable features suggested by the ancient service books of the Church.

In addition to these, the following changes, drawn from the liturgical heritage of the past, may be noted. At Matins and Evensong the short forms of confession and absolution, and the canticle "Benedictus es" are taken from mediaeval rites, though this canticle was used long before the middle ages. The second of the two short litanies has been adapted to modern use from an Eastern litany resembling one contained in the Liturgy of St

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Chrysostom, which is still used throughout the Orthodox Church of the East. In the Communion Service, Epistles and Gospels are provided for every day in Lent, as in the Latin Missal, while new Proper Prefaces and post-Communion collects have been added; these, though modern in expression, are specially characteristic of the Gallican rite in early times. Finally, in the occasional services, the blessing of the ring, the form for private confession of sin, the rite of anointing the sick, the prominence of prayer for the departed, the enrichment of the service for the Burial of the Dead, all testify to the care which the Scottish revisers took to restore from the service books of earlier times elements of worship suitable and edifying for congregations at the present day.

When so much of the Prayer Book was derived from old and new sources, the question may well be asked, Were the Scottish revisers entirely destitute of originality? The answer to this is simple. They were wise enough to exercise their originality in compiling, not in composing, forms of worship and prayers, and in that difficult work they found abundant scope for their powers. Yet some few prayers may be described as coming more or less directly from their hands. Among these are the prayer for the unity of the British Empire, some of the prayers placed after the Gospel for Passion Sunday, and the commendation of the departed

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at the Eucharist. These, it must be confessed, are not up to the high standard either of Cranmer or of the fine prayers composed in 1911 by the late Bishop Dowden. The art of liturgical composition is indeed a rare gift.

CHAPTER IV

The Kalendar, Lessons and Psalms

Before we consider the services of the Scottish Prayer Book one by one, we must first study the Kalendar which not only contains the names of Apostles, Saints, Martyrs, Confessors, Doctors and Virgins but also, by means of Tables, shews how Holy Scripture is to be read and how the Psalms are to be recited.

I

THE KALENDAR

What names of Saints, in addition to the Blessed Virgin and the Apostles and Evangelists, should be placed upon the Kalendar of a national Church? Probably, no two persons would agree upon any one list of names. But most sensible people would assent to the general principle that the list should include the names (*a*) of the great saints of the Catholic Church like St Augustine and St Ambrose, (*b*) of well known national saints such as St Ninian, St Columba, St Mungo, and St Patrick, (*c*) of certain less distinguished yet familiar figures like

Cuthbert and Benedict, though this class might be considerably reduced in number if each diocese revived the mediaeval practice of "Synodals" and set apart days for the commemoration of its own local saints. There, however, agreement would end, as it actually did end among the Scottish revisers. Some desired to add the names of modern saintly or heroic persons, little thinking of the enormous number of additions that would have resulted if their wish had been carried into effect. Others sought to add the names of saints of whom little or nothing apart from legends was known. Others, again, for no more substantial reason than sentiment, resisted the proposal to exclude local English saints. The result of all this diversity of opinion was a Kalendar of compromise settled to some extent by the simple process of counting hands. It may, however, be said that the threefold classification of names mentioned above was in the main followed.

Looking at the Kalendar as it now stands, we observe that red-letter days, as we may style those commemorations that are provided with full "propria" (Collect, Epistle and Gospel, Preface, and Lessons), have been increased by the following: the Transfiguration of our Lord, and the festivals of the great Scottish saints St Ninian, St Columba, St Kentigern, St Margaret and St Patrick—a goodly heritage from the Prayer Book of 1912.

To the number of saints who may be said to be

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worthy of commemoration by the whole Church, such important names as St Ignatius, St Athanasius, St Basil, St Gregory of Nazianzum, and St Bernard have been added, while less important commemorations have been considerably increased by Scottish names like St Baldred, St Drostan, St Serf. Local saints not included in the Kalendar may be commemorated with the permission of the bishop of the diocese.

For the information of church-people dates have been usefully appended to most of the names. The date of St Catherine of Sienna, 1380, marks the time-limit within which saints are commemorated, though the beheading of King Charles, 1649, receives mention.

The Kalendar to some may appear a matter of no great consequence, yet no reader of imagination can turn over the pages on which the names of great Christian men and women of almost every period of Church history are inscribed without profound feelings of thankfulness and encouragement. The Kalendar, indeed, is a mirror in which we see reflected the faces of illustrious Christians of almost every type. Look at the names that appear in the month of March alone. There are the Carthaginian martyrs, St Perpetua and her companions who suffered for the faith at the beginning of the third century; Cyril, Bishop of Jerusalem, whose learning enriched the Church of the fourth

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century and whose liturgy so closely resembled our own; Patrick, a great Scotsman of the fifth century, though patron saint of Ireland; Benedict, the great reforming Abbot of the sixth century; Cuthbert, whose labours brought the Gospel to numbers of people in the Scottish Borders in the seventh century; and Thomas Aquinas, the greatest mind of the Church in the thirteenth century.

Names like those of Wulfstan, Bishop of Worcester, Alphege, Archbishop of Canterbury, Swithun, Bishop of Winchester, and Edward the Confessor may be hard to justify in a Scottish Kalendar. Yet these English names stand for great enterprises in past history accomplished by the power of divine grace and are worthy of our thankful commemoration. Collects, Epistles, and Gospels are not provided for each of these black-letter saints. A single Collect, Epistle, and Gospel are assigned to each class or group of Martyrs, Doctors, Confessors, and Virgins into which the names naturally fall. This "common of saints," as it is styled in the Missal, will be found at the end of the section entitled Collects, Epistles, and Gospels; a rubric directs that the Epistles and Gospels for black-letter saints shall not be used on a Sunday save on the Dedication Festival of a church.

II

THE SCRIPTURE LESSONS

We come now to the important question of the reading of Holy Scripture in the services of the Church. It is a common opinion in Scotland that the Church in ancient and mediaeval times attached no great value to the use of Holy Scripture in public worship. There is no ground whatever for this view. In fact the very reverse is the case.

From the earliest times both the Old Testament as the Bible of our Lord and his Apostles, and the New Testament as enshrining the life and teaching of Christ and his chosen witnesses, have been read in the public services of the Church. In Justin Martyr's account of Christian worship at Rome in the second century, readings from the writings of the prophets and the memoirs of the Apostles were prominent in a short service of edification that preceded the Eucharist, and in all liturgies both of East and West the practice of reading two or more selections of Holy Scripture has been maintained.

When daily services began to appear about the end of the fourth century, Scripture reading was a most important feature. Even in the mediaeval Church the amount of Scripture contained in the Breviary was enormous; at Matins no fewer than nine lessons were sometimes read. No doubt the

knowledge of Scripture possessed by the laity in the later middle ages was small, but it is a mistake to suppose that at the Reformation the Bible was discovered; it was only translated.

In giving prominence to Scripture at Matins and Evensong the Reformers were only following, as indeed they professed, the tradition of the Church. Their contribution to the systematic reading of Scripture in the public services was twofold: they caused the Bible to be read in the vulgar tongue and they freed it from the interruptions to which the regular lessons were constantly exposed owing to the large number of Saints' Days on which special short lessons from Scripture or from legends of the saints were read.

The main purpose of Morning and Evening Prayer is daily to read the Scriptures in course and to recite the whole Psalter, Psalm by Psalm, within a given period; the introduction of canticles was an ancient addition to the Psalms. The Apostles' Creed was not employed at the daily services before the ninth century and the prayers originally were very few. Our intercessions after the Third Collect were not introduced into their present place in the Prayer Book till 1662. Thus, the kernel of Morning and Evening Prayer is Scripture lessons and Psalms. In the Scottish Prayer Book these are so arranged that the Old Testament is read more or less completely once a year, the New Testament (except

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the Book of Revelation) twice a year, and the Psalms in short selections on Sundays along with a six-day course once a month.

In 1662 the Kalendar (revised in 1871) contained Tables of Lessons from Holy Scripture which, except on the great festivals and Holy Days, followed the civil year. One advantage of this simple plan was that the course of reading was systematic and rarely interrupted. But the system was too simple to be satisfactory. The lessons both from the Old Testament and the New were inappropriate on many Sundays to the teaching of the Christian year, and those from the Old Testament were frequently too long, especially when Holy Communion followed Matins. The New Testament lessons were particularly unsatisfactory, for these, except on a few occasions, went on from weekday to Sunday, so that a worshipper might hear on one Sunday the long list of names in Romans (chapter xvi), and on the next be plunged into an argument from the Epistle to the Corinthians the context of which might be quite unknown to him. Clearly, new Tables of Lessons should provide separate courses of reading for Sundays and weekdays, and on Sundays the lessons should be appropriate not only to a few great festivals and Holy Days but also to the seasons of Lent, Holy Week, Easter, Ascension and Pentecost.

In the new English Prayer Book improved Tables

of Lessons have been drawn up on these principles. But the English system is open to two objections. In the first place, a course of Sunday lessons for only one year is given, which provides the Sunday worshipper with a very limited knowledge of the Bible as a whole. In the second place, a large number of alternative lessons are allowed at the discretion of the reader; this device almost abolishes the very object of a lectionary which is to ensure for the people systematic and orderly reading of Holy Scripture and to save them from the "discretion," which is often no better than the whim or fancy of the minister.

The Scottish Kalendar contains a three years' course of Scripture for Sunday and a course on weekdays for one year, the two courses being independent of each other. The advantage of this system is that the Sunday worshipper gains much more knowledge of Scripture than is possible when the same lessons are repeated year after year. In three years it is possible on Sundays alone to gain a considerable acquaintance with the Bible as a whole. In that period almost the whole of the New Testament and a considerable proportion of the Old may be heard by the Sunday worshipper. A further advantage of the three years' Sunday course is that in one year the history of Judah may be read after Trinity and the next year the history of Israel; the intermingling of the two histories is

most confusing. Similarly, one year may be assigned to the history of one of the great patriarchs of the Old Testament and another year may give prominence to another. Even more valuable is the system in the Scottish Tables of assigning a good lesson to the morning service one year and repeating it in the evening the following year. A simple plan of numbering the years A, B, C, printed on the last page of the Tables, removes all difficulty in finding the course for any one year.

It would, of course, be easy for anyone to draw up lessons for a year, if he were to confine the selection to "purple patches" and reject all chapters that contained anything difficult or obscure. The object of a lectionary, however, is not to provide a reader in church with so many fine passages for the exhibition of his elocution, but to instruct the people in the teachings of Holy Writ. A really good reader can make almost any chapter of the Scriptures intelligible and instructive; only a poor reader craves always for the eloquent and specially impressive passages. No doubt some chapters in the Minor Prophets are obscure, but it seems better to read some of these than to leave congregations entirely ignorant of writings that are frequently quoted in the New Testament. It should be added that the Scottish bishops have authority to make alterations in the selection of lessons when the necessity for any change becomes clear; not a

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few alterations have already been sanctioned by them since the Scottish Tables of Lessons were first published in 1914.

III

THE PSALTER

The order in which the Psalter is to be read will be found at the page following the Tables of Lessons. Here too a change has been made from the system prescribed in the book of 1662. As every churchman knows, the practice enjoined in that Prayer Book was to recite the Psalms once a month, a number being prescribed for each day at Morning and Evening Prayer so that all were recited in thirty days; in months of thirty-one days the Psalms for the thirtieth day were repeated. For the great festivals and a few Holy Days special Psalms were prescribed. This haphazard system ignored all but a few of the great days of the Christian year. Thus, on the Sunday after Easter a congregation might be invited to sing "de Profundis" or one of the so-called imprecatory Psalms. Further, at Morning Prayer in the fourth Psalm occurred the verse "I will lay me down in peace, and take my rest"—a Psalm which clearly was intended to be sung in the evening.

According to the new system two or three Psalms

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are assigned to each Sunday, these being chosen with a view to their suitability to the Church's seasons; for the Sundays after Trinity, Psalms are so selected as to include all the Psalms not previously prescribed. In this way Sunday congregations are sure of reciting or singing almost the entire Psalter more than once in the course of the year. For weekdays the practice of following the old arrangement of 1662 is continued, though it is open to any bishop to sanction an alternative weekday course. In the future it may be possible to devise some system for the whole Church by which the catholic practice of reciting the entire Psalter within a given period may be ensured. At present it must be confessed that regard for the Sunday worshipper has made a serious breach in this ancient custom.

The question of the so-called "imprecatory" Psalms calls for a few words. No doubt it is difficult to see that any good purpose is served by using, as worship offered to God, Psalms which invoke maledictions on enemies. Accordingly Psalms that are mainly imprecatory are omitted from the Sunday course, while single verses of this nature are starred and may also be omitted. At the same time it should be frankly recognized that by no process of omission can Jewish songs be turned into Christian hymns. The Church recognizes this plain fact by appending the Gloria

to each Psalm, thereby inviting her members to interpret the Psalms of the Jewish temple in the Christian spirit. There is nothing unreasonable or unreal in this, for no sane person imagines it possible to interpret any poem or hymn exactly as its author intended. Thus a Jew could say quite literally, "I have kept thy law with my whole heart," but no Christian could without hypocrisy make so easy a statement of obedience to the Christian law. Accordingly we must interpret such a phrase as representing the ideal rather than our own achievement. Similarly the violent malediction with which the beautiful Psalm 137 ends ("Blessed shall he be that taketh thy children and throweth them against the stones") can express to the Christian no more than his abhorrence of such tyranny and injustice as caused the writer of that elegy to sigh in exile, "By the waters of Babylon we sat down and wept." There is no reason why intelligent church-people possessed of some measure of historic imagination should shrink from reciting such Psalms as these. Yet the scruples of the average Sunday worshipper are entitled to respect, and this can be done only by omitting the "imprecatory" Psalms from public worship on Sundays.

It should here be added that a new translation of the Psalter is in course of preparation by English scholars. The object of this difficult enterprise is to remedy the serious mistranslations of the present

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version while retaining the smooth language of Coverdale, which for purposes of chanting is superior to the translations both of 1611 and 1884. When this translation is completed, it will be incorporated into the Scottish Prayer Book.

CHAPTER V

Matins, Evensong, Compline

I

MATINS

As we have seen, the substance of Morning and Evening Prayer is composed of Scripture readings and selections of Psalms. To this is prefixed an introduction which consists of a selection of Scripture sentences including a number appropriate to the Church seasons, and the familiar "Dearly beloved brethren" for which, however, two very brief alternatives are given as in 1912. Morning Prayer in the Scottish Prayer Book may now be said to begin with the Confession and Absolution of 1662, but as these, though finely expressed, are rather long and are the same at Evensong, a shortened Confession and Absolution based on similar forms in the Breviary are new alternatives. The familiar Absolution of 1662 is an unsatisfactory composition. It merely states obvious truths about God's mercy and ends with an exhortation to pray for forgiveness; in fact it contains hardly anything except information.

This section of Matins, from the opening sentences to the end of the Absolution, was added in 1552 to the Prayer Book of 1549, in which Matins

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began with the Lord's Prayer. Here the Scottish revisers might have followed their English brethren with advantage and printed the whole of this section as the introduction to Matins; indeed they virtually did so by permitting the service (when followed by the Eucharist) to begin with "O Lord, open thou our lips."

The versicles and responses, which are an ancient prelude to praise, are followed by the opening Psalm, *Venite*, with regard to which two points call for notice. The first is the addition (printed as footnotes) of nine short verses styled "Invitatories," appropriate to the Church seasons, which may be sung or said at the beginning and at the end of this Psalm. The origin of the invitatory is interesting. In the middle ages each *verse* of the *Venite* was followed by a brief sentence which was intended to strike the note of the season; the sentence took the name "invitatory" from the simple fact that it was employed at the *Venite* which invites people to praise God. Thus, in Advent might be sung the sentence, "Our King and Saviour draweth nigh," at the end of every verse. Read the *Venite* interpolating this sentence after each verse and you will see how the mind is coloured with the thought of Advent. Inevitably, however, the meaning of the *Venite* is almost washed out in the process. To avoid this the Scottish revisers, following the English, have turned the mediaeval invitatory into

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an antiphon while retaining the old name. The antiphon was a sentence, taken usually from Scripture, sung at the beginning and end of a Psalm or canticle in order to strike the note of the various seasons of the Christian year. Antiphons were also of special value in suggesting a Christian interpretation of the Psalms, and our new invitatories ought to produce a like result. Had Matins and Evensong been purely clerical offices, antiphons for all the Psalms might have been provided in the Scottish Prayer Book as in ancient times. But in congregational worship the average churchman would succeed in finding the antiphons only after the choir had sung them. There should be no difficulty in discovering the invitatories which are printed on the same page as the Venite. That prescribed for Christmas Day up to the Epiphany is "Alleluia, Unto us a child is born: O come, let us adore him, Alleluia," a sentence which admirably expresses the feeling of worshippers when singing the Psalms at Christmastide; the other invitatories are no less appropriate.

The second point in connection with the Venite arises out of the concluding verses, "Harden not your hearts," which in this place detract somewhat from the call to joyful worship. Compromise has prevailed here and a rubric directs that the last four verses may be omitted.

The Te Deum follows the reading of the Old

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Testament lesson: a hymn that has been sung at morning service on the Lord's Day since the sixth century, though its origin goes back to the fifth. In the Breviary, where it was prescribed for use at Matins on Sundays and certain festivals (except Advent and Septuagesima to Easter), it was called the Cantic of Ambrose and Augustine from the tradition that it was sung by the two saints at the baptism of the latter by the former. In spite of many theories as to its authorship, the *Te Deum*, like the *Gloria in Excelsis*, must still be regarded as anonymous.

In the Scottish Prayer Book this hymn is now printed in three divisions, the first a hymn to God as Father, Son, and Holy Ghost; the second a hymn to Christ written as if it were a creed; and the third a series of versicles and responses which were no part of the original hymn.

The Benedicite, "O all ye works of the Lord," which is also printed under appropriate divisions, is recommended for use from Septuagesima to Easter, not because it is less joyful than the *Te Deum* but rather because it makes that incomparable hymn more effective when resumed at Easter. This hymn, however, having as its theme the powers of nature, is appropriate in Lent which is literally the fast of spring: the refrain which is attached to every verse of the cantic may now, as of old, be confined to certain specified sections.

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A new canticle has been added here as an alternative to the Benedicite, entitled "Benedictus es." It begins "Blessed art Thou, O Lord of our fathers: praised and exalted above all for ever." This hymn, like the Benedicite, comes from the third chapter of the Book of Daniel (Septuagint Version). Of the two, "Benedictus es" is perhaps the finer; it is a noble song of praise to God in the majesty of his Being and in early times was even more popular and more widely used than the Benedicite. Why this canticle should have been so long forgotten in the Anglican Communion we cannot tell, but its recovery first by the American and now by the Scottish Church may lead ultimately to its general restoration in Anglican service books. No one should object to its brevity; one of its chief merits is that with no more than six verses it creates the sense of awe and worship in a higher degree than the sister canticle Benedicite.

The Benedictus, "Blessed be the Lord God of Israel," was in the Breviary the canticle appointed for use at the morning service known as Lauds and so naturally it took its place in our English Matins. There is little or no justification for the retention of the hundredth Psalm as an alternative to this fine New Testament canticle, but nevertheless the Jubilate remains as before.

The Apostles' Creed takes its position here as an act of faith crowning the teaching of Scripture and

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the praise that have gone before and leading on to the versicles and prayers that follow. The Scottish Prayer Book here appends a necessary footnote explaining the word "hell" as meaning "the place of departed spirits."

The Lesser Litany, Lord's Prayer, versicles and responses, and collect derive their regular sequence from similar devotions in the Breviary. The only change at this point is the addition of "Let us pray" before the collect of the day, which is a return to primitive practice and would have been improved had it been preceded here by the salutation "The Lord be with you," which by a blunder of Cranmer got into the wrong place after the Creed in 1552.

The two collects that follow are excellent examples of Cranmer's powers in rendering Latin collects into clear and idiomatic English. Compare the curt Latin "*quem nosse vivere, cui servire regnare est*" with the magnificent English rendering "in knowledge of whom standeth our eternal life, whose service is perfect freedom"; and "*ad tuam justitiam faciendam*" with "to do always that is righteous in thy sight." In 1549 Matins ended after the Third Collect. When the five prayers were added, first in the Scottish Prayer Book of 1637, and then in the English book of 1662, this rubric was inserted—"in quires and places where they sing here followeth the anthem"—a

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direction that ever since has encouraged the use of anthems in places where hymns only are suitable; hence the necessary addition to the rubric: "or hymn."

The "State prayers," as they are sometimes called, remain in their Tudor phraseology as before, along with the composite and more sensible prayer of 1912 as an alternative. In the prayer for the clergy and people, the fine old word "curate," which has unfortunately lost its original meaning, has now been given up for "priests and deacons." The prayer of St Chrysostom, derived from the Eastern Liturgy of that name, still retains the mistranslation "are gathered together" for the original "agree together." Provided that the prayers (or the composite prayer) for the King and Royal Family are used every Sunday, one or more of the numerous intercessions printed after the Litany may be used before the prayer of St Chrysostom.

We may end this section with a liturgical question. What is the climax to which the whole service leads? Some have sought for this in the *Te Deum* on the ground that worship reaches its highest point in that great hymn. Others have seen the culminating point of Matins in *Benedictus*, the significant New Testament canticle, others again in the Apostles' Creed as the supreme act of faith for which all that goes before prepares the worshipper. But historically the Psalms and Scripture

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Lessons are the central part of the service and there is really no proper climax in Morning or Evening Prayer in the sense that there is in the Eucharist, at Baptism, at Confirmation and at Ordination. In these services there is clearly a central action, communion, baptizing, laying-on of hands, to which the preparatory devotions move and from which the closing devotions derive their character. There is no such action in Matins or Evensong. Hence neither Matins nor Evensong can ever make a dramatic appeal to the mind like that of the Eucharist or of a Confirmation service; yet though a dramatic climax is absent from Morning and Evening Prayer, action and reaction in the services are sufficient to create a sense of unity and order.

Morning Prayer begins with an act of penitence in the Confession and Absolution, then carries the worshipper through the gate of the Psalter to the praise of God, next steadies him to reflection on God's purposes and promises by means of an Old Testament reading, then resumes the action of praise with richer expression in the *Te Deum*, once more brings the worshipper to meditation on some portion of the faith delivered to the saints, and finally completes the worship with the New Testament canticle, *Benedictus*, which is the praise for the Christian revelation that has been unfolded in the preceding lesson. A confession of faith logically follows and from this the ascent to prayer is natural.

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Thus the service awakens in turn the moods of repentance, of exultation, of contemplation, of hope, of faith and charity, and finally that of prayer.

II

EVENSONG

Evensong is constructed on the same principles as Matins; and in the book of 1662, as we saw, it contained much that had been said earlier in the day. In the service as now printed in the Scottish Prayer Book, nothing need be carried over from Matins except the Creed, the versicles and responses, and the collect for the day. A wise priest, therefore, will not use the same Confession and Absolution at both services, and after the Third Collect he will seek variety by a judicious selection from the prayers now placed after the Litany. Here, however, it must be confessed, the Provincial Synod on one point legislated in haste. On the very last day of its sessions it was agreed without discussion to make the use of the prayers for the King and Royal Family obligatory at Evensong as well as at Matins. There was no harm in this, though previously it had been decided to leave the point to the discretion of the minister. But it was not clearly understood that another prayer for the King had been added along with six other prayers at the end of Evensong. It is true that this third prayer

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is intended to be one for the empire at large as well as for the King; but as it adds little or nothing to the composite prayer for the King and Royal Family, few clergy are likely to use the two prayers in succession. The seven intercessory prayers that appear after "The grace of our Lord Jesus Christ" were intelligible when printed under the heading "Alternative ending to Evensong"; their position without this title is something of a puzzle. The mistake will stand as a warning against proposals introduced, as in this case, not merely at the eleventh hour but at two minutes before the twelfth.

There are no other changes in the order for Evening Prayer, except that the alternative Psalms for the canticles have been abolished. Their disappearance will be regretted by none since no sensible person would prefer an Old Testament Psalm to a New Testament canticle. There is no possible alternative to the Magnificat, which along with the Second Collect came into Evensong from the ancient Vespers, nor any substitute required for the Nunc Dimittis which, with the Third Collect, was derived from the somewhat later service of Compline.

*Be the day weary or be the day long
At length it ringeth to Evensong.*

In this old rhyme the spirit of the service is finely expressed. There is a tranquillity and a soothing

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peace about it which are most refreshing. Matins bids us face the work and trials of the new day under the shield of God's protection. Evensong calls us to the repose of the closing day and bids us hush our fears and cares in the peace and power of eternal love.

III

COMPLINE

The service known by this curious name is a modern adaptation of the mediaeval service which was called "completorium," literally, the completion, the final service that completed the devotions of the day. It was instituted by St Benedict in the seventh century and at the Reformation it supplied, as we have seen, the Nunc Dimittis and the Third Collect of our Evensong. The structure of the service is very simple. After a short introduction, one or more fixed Psalms are sung; a short lesson follows, after which comes the Nunc Dimittis with the beautiful antiphon "Save us, O Lord, while waking, and defend us while sleeping, that when we are awake we may watch with Christ and when we sleep we may rest in peace." The Apostles' Creed is then said, followed by the Kyries, the Lord's Prayer, versicles and responses;

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a number of good collects suitable for a late evening service are appended.

One would hardly expect from this bare description that such a service would be either impressive or helpful. Yet at the Theological College, where it has been used for many years, no service is more valued by the students than Compline. There breathes from it the spirit of trustfulness and of thankful dependence on God, carrying away the weariness and cares of the busy day and bringing the soul to quiet rest in the shelter of the Everlasting Arms. "Awake we may be with Christ, asleep we may rest in peace". Compline is a kind of parable of the watchful life in Christ which at the appointed hour closes in the sleep of peace.

The Psalms and canticle with the antiphon should be sung, but the versicles and collects are best said in the natural voice. It is unfortunate that the old office hymn is not printed, for no other hymn so admirably expresses the spirit of the service. Compline must not be a substitute for Evensong, and therefore in most congregations the opportunity for using it on Sunday will seldom occur. But for late week-night services in Advent and Lent nothing could be more appropriate or helpful than this short service; the sequence should not be broken by an address; this should be given at the beginning or end.

No better form of private evening prayer could

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be found than a shortened Compline, consisting of the short Confession, one of the Psalms, the Nunc Dimittis with its antiphon, and two or three collects, to which the prayer for absent friends might be added.

CHAPTER VI

The Athanasian Creed, the Litanies and Prayers

I

THE ATHANASIAN CREED

NO one of the three Creeds carries an accurate title, but the popular name for the Quicunque Vult is positively misleading. St Athanasius never saw this creed, for he wrote in Greek and the creed that bears his name was originally written in Latin; moreover, the Quicunque is a canticle rather than a creed and is pointed for singing as such. Even the shield of the great saint's name has failed to protect this canticle from the attacks of the modern mind; the warning verses, though only three in number out of forty-two, are resented by many, while the doctrinal statements require a love of paradox as well as a knowledge of doctrine which the average churchman does not possess.

In the Scottish Prayer Book the difficult problem involved in the use of this canticle has been solved by a series of changes which may be summarized as follows:

(1) A new title has been given to it, "A Confession of the Christian Faith." The title in the

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oldest manuscripts is "The Catholic Faith," derived no doubt from the phrase in the creed, "This is the Catholic Faith."

(2) A new and more accurate translation has been provided. The two minatory verses are now less crudely expressed, and misleading phrases like "confounding the persons," "incomprehensible," "the whole three persons" are made intelligible. The canticle is also printed in sections, a great improvement which enables the reader to see at once that the catholic doctrines of the Trinity and the Person of Christ are the substance of the creed.

(3) A new rubric makes the canticle obligatory only on Trinity Sunday, when it is obviously appropriate, but even on that Sunday it may be used either in place of the Apostles' Creed or as an anthem at Morning or Evening Prayer. Thus the canticle need no longer be heard on the great festivals of Christmas, Easter, Ascension Day, and Whitsunday, when it introduced a jarring note into the joyous music of these days. Portions of the canticle may be used also at other times; for example, the section dealing with the Person of Christ (v. 30-41) would be highly appropriate as an anthem or processional hymn at Christmastide or in the season of Epiphany.

Though these changes will satisfy the great majority of reasonable church-people, the canticle will never be appreciated unless those who read

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it catch the confident spirit and firm faith of its author, an unlikely event as long as it is set to the doleful music that is customary in our churches. In the new English Prayer Book the easy course is adopted of leaving the minister to settle for himself how the canticle is to be used, with the unfortunate result that some congregations, whether they like it or not, will have to submit to the creed on the great festivals as before, while others will never hear it at all.

As distinguished from the Apostles' and Nicene Creeds, the "Athanasian" may be described as a personal confession of faith written by an individual to meet the needs of his own Church. In course of time by its own merits it won universal acceptance, though it does not appear in service books of the Greek Church until the eighteenth century. Its author is unknown, but it is found first in the writings of Caesarius of Arles (500), and later on appears in manuscripts among the canticles of the Church. In the Breviary it was prescribed for use at Prime on Sundays (a service at which lay people were seldom if ever present), and from its position there it passed naturally into our Matins.

THE LITANIES

II

THE LITANIES

Important changes have been made in the use of the ancient form of penitential and intercessory prayer known as the Litany. There are now in the Scottish Prayer Book three such forms:

(1) The Litany of 1662 with some slight alterations, notably the redistribution of the opening clauses which used to involve unnecessary repetition. The concluding section beginning "O Lord, deal not with us . . .," is now printed by itself as a supplication for use at penitential seasons. Here the Amen is restored to the prayer "O God, merciful Father," so that the verse "O Lord, arise, help us" becomes no longer a response but an antiphon, as was originally intended, to the Psalm-verse "O God, we have heard with our ears"; this would have been more evident if the number of the Psalm (xliv, 1) had been printed.

(2) The second Litany is an abbreviation of the Litany of 1662 formed by the omission of a very considerable number of its clauses. Anyone who reads carefully the Litany of 1662 will see that there is a good deal of matter in it which is either redundant or unnecessary in modern times. We need not pray every week for deliverance from "lightning and tempest" or from "all sedition, privy conspiracy, and rebellion." Nor do we require

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four separate clauses to pray for the King and the Royal Family. The twenty-five petitions beginning "that it may please thee" are reduced to twelve, which are as many as can be followed with attention by the average congregation. Thus we now possess a Litany about half as long as the preceding one; it may be said reverently in about five minutes, and possesses the great merit of retaining unchanged Cranmer's incomparable language. To those with whom liturgical precedents have weight, it may be said that it was quite common in the middle ages to abbreviate the Latin Litany, sometimes by more than half.

(3) The third Litany, as may be guessed from its tone, is adapted from the Eastern form of responsorial prayer used at the Eucharist, to which we have already referred. It consists of some fifteen short petitions, each followed by the ancient response "Lord, have mercy." Instead of this response, the versicle "O Lord, hear our prayer" and the response "And let our cry come unto thee" may be used. This Litany will be useful when brevity is specially desirable. But as it consists merely of a series of biddings devoid of literary distinction, it will not bear frequent repetition. The reiteration of the phrase "Let us pray" at each clause becomes monotonous. So also, it must be confessed, is the response "Lord, have mercy," which to the prosaic Western mind seems to bear

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little or no relation to the petition, and the alternative mentioned above is little better. The concluding prayer for the Church, "O God of unchangeable power," which is to be found also among the Prayers and Thanksgivings, is a very fine one translated from the Gelasian Sacramentary.

III

THE VALUE OF LITANIES

By the fourth century the Church in the East had discovered the value of the litany form of intercession. In the Liturgy of Apostolic Constitutions of that period several forms of responsorial intercession occur, the deacon reciting the petitions and the people making the response, "Lord, have mercy," after each one. Such litanies are still used in the Eastern liturgies of St Basil and St Chrysostom. In the West a similar form of prayer was found useful especially at the solemn religious processions which were instituted in times of famine, pestilence or war. These Western forms, in which acts of penitence were as prominent as acts of intercession, gradually developed into the mediaeval form of Litany, which was both penitential and intercessory. As this Litany, like the earlier forms, was often sung in procession, short sentences were necessary, each one expressing no more than a

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single thought; the responses were equally short, "Have mercy on us," "Spare us, O Lord," "Hear us, O Lord." A prominent feature of this Litany was a long list of saints invoked, each invocation being followed by the response "Pray for us."

In compiling the English Litany, which was the first step in liturgical reform at the Reformation, Cranmer made admirable use of the Latin Litany. He saw that, if the people were to join in this form of prayer intelligently, the sentences must be longer than the curt Latin phrases of the past. Accordingly he lengthened the clauses by skilfully joining together three or four of the Latin phrases. When it first appeared in 1544, three clauses invoking the aid of the saints were retained; but in 1549 these were omitted, and since that date few changes have been made. Thus the English Litany retains to this day its old penitential as well as its intercessory character. Congregations would take a more intelligent part in the Litany if they understood that the first half of it is a definite act of penitence and the second half an intercessory devotion; this general principle is of more importance than the usual divisions of the Litany into invocations (of the Blessed Trinity), deprecations, obsecrations, and intercessions.

Probably the Litany is the simplest and most effective means of securing the co-operation of a congregation in united intercession. "Biddings"

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of an extempore kind, with or without silent prayer, have their value on occasions, but these often become tiresome and commonplace in practice, especially when used frequently. Such long prayers as "All sorts and conditions of men" are also useful for intercessory purposes. But the short petitions of the Litany, each with its definite response, are much more effective in maintaining the interest and co-operation of a congregation. It can no longer be objected that the Litany is long and dull, for two of the forms in the Scottish Prayer Book are as short as could be wished, and the second contains all that is best in Cranmer's Litany, which is considered his finest liturgical composition.

IV

PRAYERS AND THANKSGIVINGS

When it is said that these now number sixty-five in all, the reader may well wonder why there are so many. There were nineteen in the book of 1662, some of which obviously required considerable alteration to bring them into line with modern ideas. These are included in the sixty-five, as are also all the prayers, thirty-six in number, which were added in 1912 and which have proved by experience to be of the greatest value. Thus there are only ten prayers that are actually new in this portion of the Scottish Prayer Book, and these are confined

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to such modern subjects as the unity of the British Empire, the preservation of peace, the League of Nations, and religious communities.

At first some trouble may be experienced in finding the prayers required for a particular occasion, but this will be much less than was the case with the 1912 book, for the prayers are now classified under the headings of "Seasons," "The Church and Religious Work," "The State and the Country," and "General," and a list of them is prefixed.

For the first time in the history of the Prayer Book, these prayers are preceded by the bidding "Let us pray for—," and by a versicle and response suitable to the object; the latter, however, may be omitted, as it will sometimes be difficult for the people to find the place in time to make the response. Both the bidding and the versicle, however, are of great practical value in preparing the mind for the object on behalf of which prayer is invited. Thus, suppose the object of intercession is Christian unity. The bidding is "Let us pray for the unity of all Christian people," a helpful reminder to the people which is greatly reinforced by the subsequent versicle "O pray for the peace of Jerusalem," and the response "They shall prosper that love thee." The fine collect, which is translated from the Latin, is then recited, "O Lord Jesus Christ, who didst say unto thine Apostles,

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Peace I leave with you, my peace I give unto you: regard not our sins but the faith of thy Church, and grant unto all Christian people that peace and unity which is agreeable to thy will." The value of this method of intercession can be proved only by experiment. Let the prayer be said in a congregation with no bidding, then let it be said with a bidding but without the versicle and response, and finally, let it be used as suggested in the Scottish Prayer Book, and the difference will at once be appreciated.

When the intercession is limited to one subject, such as foreign missions or church work or the increase of the ministry, there will be no difficulty either in finding the prayers or in using the versicle and response; for the minister will announce the number of the page, and the appropriate prayers will be found printed together. It may be of interest to add that only four of the prayers, 4, 11, 12 and 30, are translations of ancient collects, and that only three prayers, 4, 42, and 51, and four thanksgivings, 2, 4, 5, 6, are taken from the new English book.

V

THE BIDDING PRAYER

This prayer, which was placed in the Prayer Book in 1912, is a fine specimen of a mode of intercession which combines the old method of

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“bidding” to prayer with the type of long prayer represented by “All sorts and conditions of men.” But obviously both its title and its style shew that the prayer belongs to the former rather than to the latter type. Although in its present form a product of the Reformation, the Bidding Prayer is a continuation of a practice of the mediaeval Church known as “bidding the bedes,” that is, naming the subjects of prayer; after the Gospel at Mass the priest from the pulpit invited the people to pray for the Church, the pope, the bishop of the diocese, the peace of the land, the King, the parish, etc., concluding the “bedes” or prayers with a Psalm and the Lord’s Prayer.

The language of our bidding prayer is stately and impressive throughout, and it is surprising that it is not more frequently heard in our churches. It is specially suitable for use on national occasions and at dedication festivals and commemorations, but it might well be used occasionally on a week-night in Lent before the sermon as a short act of intercession, Compline being sung or said as the final devotion.

CHAPTER VII

Holy Communion

WE come now to that service which from Apostolic times has occupied the first place in the rites of the Church Catholic. There is no evidence that before the third century Christian people attended any regular public service except the Eucharist. Persecution and slavery would effectually prevent the laity from frequent attendance at public worship. In pre-Christian times the term "liturgy" signified a public office or duty performed gratuitously by wealthy Athenians, and when Christians in early days looked for a title to describe their weekly obligation of "the Breaking of the Bread" they found one ready to hand in this word, liturgy, which admirably expressed the two ideas of public service and voluntary action which are implied in the Eucharistic rite. The application of the word to services other than the Eucharist is a modern misuse. In Scotland this title in its strict sense was employed for the first time in 1912 to describe the Scottish Communion Office and naturally was retained in 1929.

In addition to the Scottish Liturgy, the Communion Service of 1662, with some very slight

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alterations, also finds its place in the Scottish Prayer Book as one of the authorized services of the Church. The Scottish Church, however, never seriously considered the revision of that Communion Service, simply because the Church of England had already taken the matter in hand. This chapter, therefore, will be almost wholly confined to the Scottish Liturgy.

But by way of introduction something should be said as to the relative merits of the two liturgies.

I

THE SCOTTISH AND ENGLISH LITURGIES COMPARED

Let us begin with the English Communion Service of 1662. It is always easier to point out the defects of a thing than its merits. This dictum applies with special force to forms of worship. So much has been said and written about the defects of the English Liturgy that its merits are often forgotten. Yet this form of service possesses two unmistakable advantages. In the first place it is short in the sense that the prayers impose no undue strain upon the mind. The prayer for the Church Militant is the longest, but that intercession comes early in the service before concentration has begun to flag; the prayers that follow are short and it

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cannot be said that the Prayer of Consecration is a tax upon the attention even of a dull communicant. Here undoubtedly lies the chief merit of the English Communion Service; it is well within the compass of the average man's power of concentration.

A second merit of the service lies in the dramatic climax produced by the position of the Consecration Prayer followed at once by the act of communion. There is a steady march up to this central action which impresses the mind. This dramatic climax is strengthened by the conclusion of the Consecration Prayer itself, for this ends with the solemn recitation of our Lord's words, "Take eat...do this in remembrance of me." These two advantages, brevity and climax, entitle the English Communion Service to be described as the liturgy of the average man.

In spite of these merits, however, the English rite has been stigmatized by one distinguished liturgical scholar as the worst liturgy in Christendom. This criticism is too strong. But it must be owned that the merits of brevity and climax may be too dearly bought. Brevity may result in baldness, and climax may distort the truth. No one can hear the Consecration Prayer of the English Communion Service without being conscious of the sadness that comes from it, solemn sadness, it is true, but the sadness of lament none the less. It is as if we were commemorating, not the triumphant

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sacrifice of the Risen Lord but the sad death of a glorious martyr. Thanksgiving is wholly absent from the prayer; there is no joy in it. Yet our Lord when he took bread "gave thanks," and no liturgy worthy of the name omits thanksgiving from its central prayer.

We can see that this grave defect is made still worse by the quite indefensible separation of the Preface from the Consecration Prayer. What is a Preface but an introduction to something? In the English Communion Service it introduces nothing at all. The call to thanksgiving is sounded, "Lift up your hearts," and we join in the thanksgiving for creation by saying the Sanctus, but there is no thanksgiving for the greater gift of redemption. Instead of that, we must, as rapidly as we can, adopt the mood of penitence and say "We do not presume. . .," and then keep the same sad mood throughout the Prayer of Consecration, since that prayer does not contain a word to suggest the contrary. This surely is neither our Lord's mood at the Institution of the Sacrament, nor is it that of St Paul who speaks of "proclaiming" the Lord's death as the triumphant vindication of God's love and the sublime sacrifice of perfect Humanity.

The plain truth is that in 1552 the Reformers, misled by their continental allies, imagined that in revising the Communion Service of 1549 they were returning to Scripture. That is the real reason why

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they ended the Prayer of Consecration with the Scripture words "This is my Body...do this in remembrance of me." Now whatever our Lord said in consecrating the Eucharist it was not these words, for the phrase "Take, eat, this is my Body" was uttered when he distributed the holy symbols to his disciples. Probably the revisers of 1552 were also influenced by the mediaeval opinion that the words "*hoc est corpus meum*" were the proper formula of consecration.

II

THE SCOTTISH LITURGY—A DEFECT

Now let us turn to the Scottish Liturgy and let us deal candidly with its blemishes as well as with its merits.

The chief defect of the Liturgy from the worshipper's point of view is the position in unbroken sequence of the two long prayers, the Prayer of Consecration and the prayer for the whole state of Christ's Church. The strain of fixing attention during the recital of these long prayers is beyond the endurance of some communicants, old as well as young. This objection is widespread and the refusal to meet it means in effect the exclusion of the Liturgy from general use in the Church. The laity will not be attracted by a form of service which

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in their view is conducive to wandering thoughts, and in Scotland the preference for the English Communion Service in many congregations is due to nothing but this.

Two modes of dealing with this difficulty are possible, either to separate the two prayers by placing the prayer for the Church after the offertory or to shorten the two prayers themselves. The first of these, though not without precedent ancient and modern, would make a serious breach in the continuity of the Scottish rite and on that account found little or no support in the Church Services Committee; the second was regarded more favourably, but the opposition to it was so strong that the shortening achieved was almost negligible. We must therefore submit to this drawback and trust that our clergy will recite these two prayers with such reverent expression as will maintain the interest and attention of the people throughout.

But however much we magnify a regrettable defect, it remains a trifle when we consider the immense superiority of the Scottish Liturgy in richness of thought, in beauty of structure, in order of sequence, and in dignity of expression. The heart of a liturgy lies in its Prayer of Consecration; if that beats feebly and irregularly the whole service loses its vitality. Now it is the Consecration Prayer that constitutes the special genius of the Scottish Liturgy, and this we may best appreciate

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if we outline the leading ideas in that section of the liturgy entitled Consecration. But before doing so let us remember that when we speak of a consecration prayer we mean a Eucharistic prayer, a prayer that expresses the mind of our Lord in thanksgiving and Godward offering as well as in blessing.

III

THE SUPERIORITY OF THE SCOTTISH CONSECRATION PRAYER

In our new Prayer Book it is now made clear, as never before, that the Consecration begins with the call to thanksgiving. So we have the Eucharistic note struck in the ancient *Sursum Corda*, "Let us give thanks unto our Lord God" and reiterated in the Preface, "It is very meet right and our bounden duty. . . ." Thanksgiving is offered first to God as Creator, in the Sanctus "Holy, Holy, Holy, . . . heaven and earth are full of thy glory." It is then carried forward to the theme of redemption in the opening words of the Consecration Prayer, "All glory and thanksgiving be to thee, Almighty God, our Heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption."

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This leads naturally to the narrative of the Institution of the Sacrament which is the memorial of the one redemptive sacrifice, and the Gospel quotation ends with the words "Do this in remembrance of me."

The Oblation, as it is called, logically follows. Christ's command is "Do this. . .," and we obey it in the Oblation. So we begin, "Wherefore, O Lord. . .," and proceed, "we do celebrate and make here before thy divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion. . . ." The two important words here are "offer," from which the term "oblation" is derived, and "remembrance" which gives the Greek name "anamnesis" to this part of the service. Once more thanksgiving rings out, "rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same."

Then comes the solemn Invocation of the divine blessing upon the communicants and upon the elements of bread and wine. This surely cannot be omitted. If we pray for the sanctification of the water in baptism, we cannot do less with the gifts of bread and wine. So we invoke the Holy Spirit of God both upon the gifts already offered and upon those who are to receive "not common food and drink" but the Body and Blood of Christ.

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Prayer is the appointed way in which Christians gain the divine intervention. If we desire to receive what our Lord promised to give through the outward means of bread and wine, it is the natural and reasonable instinct to ask God to make these outward things what he meant them to be and to convey. So the prayer runs, "that being blessed and hallowed by his life-giving power they may become the body and blood of thy most dearly beloved Son, to the end that all who receive the same may be sanctified both in body and soul."

All this from the *Sursum Corda* onwards constitutes "our sacrifice of praise and thanksgiving," and in the next sentence we pray God mercifully to accept it. But lest we be tempted to regard this as a magical and non-moral sacrifice, we offer also "ourselves, our souls and bodies" to be, in St Paul's phrase, "a reasonable sacrifice." The great prayer concludes with a final thanksgiving, "all honour and glory be unto thee, O Father Almighty, world without end. Amen."

Such is the Prayer of Consecration in the Scottish Liturgy. There is some little redundancy in it, especially in the three successive paragraphs in which prayer is offered on behalf of the communicants. But regarded as a whole the prayer is a magnificent rendering of the central part of the Eucharistic rite.

Let no one imagine the Scottish Liturgy stands

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alone in this conception of consecration. The Liturgies of the East, such as those known by the names of St James, St Basil, and St Chrysostom, the Gallican Liturgies of the West, and Egyptian forms like the Liturgy of St Mark all agree. Modern liturgies, such as those of the United States and South Africa, have adopted a similar structure, and the new alternative English Communion Service (1928) is the most recent addition to this goodly company of liturgies, ancient and modern, which assign prominence to thanksgiving, to offering, and to blessing of the elements in the central Eucharistic prayer.

Almost the sole exceptions are the English Communion Service and the Roman rite, though the latter is much richer in the element of thanksgiving and prayer than the former.

IV

THE SO-CALLED WESTERN RITE

Here perhaps a word should be said about the claim of the English Communion Service to follow "the Western rite." There never was such a thing as a single Western rite. There always have been at least two Western rites; one is the Gallican which, in spite of the opposition of the Roman see to any liturgy except the Roman, still exists (though

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in a Romanized form) in the Spanish cities of Toledo and Salamanca to-day; and the other is the Roman. The Gallican form of service, built as it is on the Eastern plan, differs as much from the Roman as the English Communion Service does from the Scottish Liturgy.

Those who attach importance to the misleading phrase "the Western rite" (by which they mean the Roman), and who denounce the Scottish Liturgy because it is not "Western," labour under a serious misapprehension. The "Western rite," so they say, treats the words of Institution as the formula of Consecration, while the Eastern and the Scottish employ the Invocation (which is just a short petition asking God's blessing on the elements and communicants). This is quite inaccurate. The Roman Mass contains two consecratory prayers and an Oblation as well as the words of Institution. No doubt the theory that the words "this is my Body" effect consecration is so widely held in the Church of Rome that it is almost an article of faith. But the actual form of the Roman Mass contradicts the late rubrics that lend authority to a theory which was not formulated before the middle ages.

Further, all Eastern consecration prayers as well as the Scottish contain our Lord's words of Institution; but the Gospel narrative in them is recited not as a magical formula of consecration but as

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the climax of the thanksgiving for redemption. In these liturgies prayer is the mode of seeking the divine blessing on the elements, not the recitation of a passage from the Gospels. The real characteristic of the West consists not in the emphasis on the words of Institution but in the use of variable collects and thanksgivings in harmony with the Christian year. In this respect the Scottish Liturgy, like the Gallican, is just as Western in the true sense as the Roman.

V

THE CHANGES OF 1929

No attempt was made to secure a thorough revision of the Scottish Liturgy either in 1912 or 1929. All that was done in 1912 was to effect such changes as would make the liturgy more generally acceptable and so gain for it in the Code of Canons a position of equality with the English Communion Service; this revision was mainly concerned with the Invocation, and the changes then made were carried only in the face of strong opposition.

In 1929 the hostility to any alteration in the edition of 1912 was as strong as it had been at the previous revision, and in both cases the opposition was due to the same causes, a fear lest the liturgy should be injured by unwise changes, and a failure

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to understand the position of those who are unable to appreciate it. Nevertheless, some important alterations were enacted and these may now be briefly summarized.

The important work of revising all the rubrics was carefully carried out in 1925-9, but it would be tedious to deal with the minutiae of directions which for the most part explain themselves. The general rubrics, however, which apply both to the Scottish and the English Communion Services, involve changes in usage that require a few words of explanation.

For example, the old rubrics dealing with the delicate question of repelling from Communion have been abolished and in their place is now printed Canon xxvi from the Code of 1929. The effect of this Canon is to make it clear that the right of excommunication or repelling from Communion belongs only to the bishop of the diocese, who, however, in deciding a case of discipline must "observe any regulations that may have been made on the subject by the College of Bishops."

Another direction implicitly permits the use of wafer, i.e. unleavened bread, which no doubt was the kind of bread employed by our Lord at the Institution of the Eucharist. The custom of mixing the wine with a little water, which was usual at the Jewish Passover and has existed in the Church since the days of Justin Martyr (140), is also

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legalized at both Communion Services. So is the Reservation of the consecrated elements for the Communion of sick or absent members, which was a regular custom in the second century. In the Scottish Church these two ancient practices have been customary for nearly two hundred years; but previous to 1929 it was deemed illegal to reserve the consecrated elements in congregations which used only the Communion Service of 1662. This restriction is now abolished. Another praiseworthy rubric here urges frequent communion as a duty.

Turning to the service itself the reader will observe that it is now divided into six parts, each with an appropriate title. This enables him to understand at once the general order of the service and take an intelligent part in each successive action of the rite. The first section, for lack of a better title, is named INTRODUCTION and includes all up to the collect for the day. Here it should be noticed that the Ten Commandments may be said in a shortened form marked by an asterisk, an advantage which exhibits more clearly the principle of each Commandment by removing certain purely Jewish details; in this there is no tampering with Holy Writ, for in the Old Testament three different versions of the Commandments are to be found.

The second part of the service receives the fine old title of THE MINISTRY OF THE WORD and embraces the Epistle, the Gospel, the Nicene Creed,

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and the sermon if there be one. Errors and inaccuracies of translation have been carefully removed from all the Epistles and Gospels. In the Creed two points call for notice; the first is the rendering of the ambiguous phrase, "The Lord and Giver of Life," into the more accurate, "The Lord, the Giver of Life," and the second is the restoration of "Holy" (omitted in 1549) to "Catholic and Apostolic Church." From the beginning of the service up to this point the instruction and edification of the people are the primary objects; it was for this reason that unbaptized catechumens in ancient times were admitted to this part of the service, and solemnly dismissed before the mysteries began.

THE OFFERTORY forms the third section in our liturgy and consists of Scripture sentences, now much reduced in number, and the familiar "Blessed be thou" when the offerings are presented; the dumb presentation of the gifts of the people is an unedifying spectacle.

Then comes the longest section entitled CONSECRATION which forms the real substance of the Eucharist. As this has been already described, it only remains to point out the changes that have been made since 1912. These, though few, are of some consequence.

(1) The Proper Prefaces have been removed from their former position, where they interrupted

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the sequence of the service, and placed at the end of the liturgy, where they can easily be found when wanted. The connection between the Preface and the Consecration Prayer is thus rendered much more apparent to the mind because more visible to the eye. The ancient custom of singing after the Sanctus the familiar Scripture hymn "Blessed is he that cometh in the name of the Lord" is sanctioned.

(2) In the Prayer of Consecration the only alteration is the elimination of the words with which since 1912 the Invocation began, "humbly praying that it may be unto us according to his word." This sentence was dropped because there seemed no good reason why in this particular place more than any other we should offer such a prayer. Besides, the impersonal "it may be" was regarded as an ambiguous expression by many who also felt that the whole phrase overloaded a long sentence by no means easy to follow even now.

The prayer for the whole state of Christ's Church, commonly described as "the great intercession," immediately follows the Consecration or Eucharistic prayer, as it does in the great liturgies of the Eastern Church. Its position is appropriate, since at the memorial of the Divine Intercessor his followers should in their degree intercede. Here a few changes are to be noted. (a) The addition to the petition for the clergy of the words "and

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especially thy servant N. our Bishop," (*b*) the omission (after the petition for the King) of the reference to the Privy Council, which no longer exercises the powers it held in the seventeenth and eighteenth centuries, and (*c*) the insertion of a more direct petition for the departed, and on certain days the addition of a more specific commemoration of the saints.

The Lord's Prayer crowns the whole act of thanksgiving and prayer, as it does in almost all liturgies both of East and West, and completes this central part of the service. In order to mark this climax the direction is added "Silence for a brief space may be kept," which, it is to be hoped, will prevent the unintelligent rush that used to be made from the Lord's Prayer into, "Ye that do truly and earnestly repent." Moreover, a short silence in worship has its own spiritual value.

The injunction to break the consecrated bread comes here, as in most liturgies, doubtless because in the Gospel narrative the breaking immediately preceded communion. Thus we have now two fractions, one purely ceremonial or imitative at the words of Institution, which we retain because we are used to it, and the other symbolical and practical before communion. In some early liturgies it is possible to discern even three fractions.

An interesting addition is to be noted after the Lord's Prayer. This is the restoration of the ancient

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and all but universal practice known as the Pax or Kiss of Peace, derived doubtless from the New Testament command, "Greet one another with a holy kiss." The object of the Pax is to give expression to the great principle of fellowship and brotherhood which lies at the heart of the Eucharist. In spite of the title "Pax," peace is not the only point; brotherly love is also included. So the form used here is, "The peace of the Lord be with you all"; Answer: "And with thy spirit." Presbyter: "Brethren, let us love one another, for love is of God."

The communicants are now ready to make a brief act of preparation before proceeding to the altar, and this section is entitled, not very happily, COMMUNION. It consists of a brief invitation, a confession and absolution, followed by the Comfortable Words and the Prayer of Humble Access. This little penitential act of devotion was composed in 1548 and inserted into the Latin Mass after the consecration in order to prepare people for their communion. In the Prayer Book of 1549 it stood exactly where it is in the Scottish Liturgy, but in 1552 it was mixed up with the Sursum Corda with which it has nothing to do, and left in that confusion in 1662. There is something to be said for the view of G. H. Forbes, the distinguished liturgist, that the presence of an absolution here leads people to forget that the real absolution is the

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communion itself; there is no formal absolution in any ancient liturgy. The Agnus Dei, "O Lamb of God," familiar to many people at choral celebrations as an act of devotion, is now printed in full and its use permitted after the Prayer of Humble Access.

The last section of the service is entitled THANKSGIVING AFTER COMMUNION and remains unchanged.

VI

PROPER PREFACES AND POST COMMUNIONS, ETC.

It has been observed that Western forms of the liturgy differ from Eastern in one particular respect: into the former certain elements varying with the Church seasons are introduced, whereas in the latter nothing varies except the Scripture lessons. In the edition of the Scottish Liturgy of 1764 the only variable parts were the collects for all the Sundays and Holy Days of the year and five Proper Prefaces for the great festivals. These were insufficient to express the spirit of the Christian year, and in 1912 additional Prefaces and post-Communions were provided. The value of these was so widely acknowledged that the revisers resolved to undertake the difficult task of adding a few others.

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Let us, however, note first what is the purpose of a Proper Preface. The Preface ("it is very meet, right,") is, as the term implies, the introductory thanksgiving to the Prayer of Consecration. A "proper" Preface is an addition to the Preface appropriate to a particular festival or season of the Christian year; it sets forth the special thanksgiving for the truth commemorated on a particular occasion. Thus, in Advent, when we think of the first and second coming of Christ, a new Proper Preface invites to thanksgiving in this appropriate way: "Because thou hast given salvation unto mankind through the coming of thy well-beloved son in great humility, and by him wilt make all things new when he shall come again in his glorious majesty to judge the world in righteousness. Therefore with angels, etc...." Sometimes, instead of beginning with "because," the Proper Preface may introduce the phrase "through Jesus Christ," and then give the reason for thanksgiving in a relative clause; examples of this will be noticed in the Proper Prefaces for the Epiphany, for Maundy Thursday, etc. It will thus be seen that a Proper Preface is in a sense an artistic composition, like a sonnet, composed on a definite plan and structure. So also is a collect, which is built on a regular plan in this way: (*a*) Invocation of God, usually with an attribute appropriate to the petition, (*b*) the petition, often antithetically expressed, (*c*) the reason

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for the petition, (*d*) an expression of the mediation of our Lord. Six of the Prefaces and four of the collects are new additions and all are printed together as an appendix at the end of the English Communion Service, at which, as well as at the Scottish Liturgy, they may be used.

VII

THE ENGLISH COMMUNION SERVICES

The Communion Service of 1662 remains as it was, except that the Commandments may be said in the shorter version, or the summary of the law or the threefold Kyrie may be substituted for the Commandments which, however, must be read once a month.

The new alternative English Communion Service (1928), round which so much unnecessary controversy has raged, calls for only a word or two. Its Prayer of Consecration resembles that in the Scottish Liturgy; though the language differs, the order of the parts is identical with the Scottish arrangement. Canon XXIII, which is printed as an introduction to the Scottish Prayer Book, states that this liturgy may be used "if and when the Episcopal Synod is satisfied that it has been authorized in the Church of England." Here is a nice problem for the Scottish bishops. Has it now been authorized

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in the Church of England? It is published and sold by the authority of the Church of England; if it is not authorized it should not be on sale. It is certainly not yet "legalized" in the Church of England. But do the words "authorized" and "legalized" mean the same thing? Who but the Episcopal Synod can say?

This alternative liturgy of the Church of England may have its defects, but no unprejudiced person can doubt that it is infinitely superior to the Communion Service of 1662. It should, however, be understood that, even if the Episcopal Synod sanction the use of the new English service, no rector is at liberty to introduce it without the consent of his bishop and his congregation; the rights of congregations are specially safeguarded by the Canon.

CHAPTER VIII

The Ministration of Baptism

I

BAPTISM IN ITS RELATION TO CONFIRMATION

In ancient times Baptism and Confirmation were not two but one sacramental rite, and although they are now separated in the Western Church the intimate connection between the two is still maintained, as we shall see.

Up to the end of the second century the sacrament of Baptism was as a rule confined to adults, as it still is in non-Christian lands; the children of heathen parents were not baptized, simply because the fulfilment of the conditions of Baptism was impossible. As Christianity spread and the baptism of the children of Christian parents became general, the Church was confronted with this problem: Was it desirable to confirm as well as to baptize infants? In the Eastern Church theology and logic gave the answer, Why not? If infants are capable of receiving the grace of Baptism, they should not be debarred from the sacramental rite of Confirmation.

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In the Western Church practical considerations solved the problem in a different way. It was felt that if Confirmation were postponed to the age of discretion the Church would gain a stronger assurance that the conditions of the rite as a whole would be fulfilled. Thus Confirmation in the East to this day is administered to infants, whereas in the West it is delayed until children are conscious of the gift and of the conditions attached to it. The latter is the wiser and in principle the more Scriptural course. Our practice of reserving Confirmation for the age of discretion removes the serious objection to infant baptism, that it fails to guarantee the Scriptural conditions of repentance and faith. With us, however, Baptism is regarded as incomplete without the conscious act by which the gift of the Spirit is received in Confirmation. The union between Baptism and Confirmation has always been maintained in the Church, and it is clearly expressed in the definition of Confirmation added to the Catechism in the Scottish Prayer Book: "Confirmation is an Apostolic and sacramental rite by which the Holy Spirit is given to complete our Baptism...." This conception of Confirmation enables us on the one hand to retain the principle of conscious faith that belongs to the baptism of adults and on the other hand, by bestowing the grace and status of Baptism on infants, to obey the all-embracing command of Christ to make disciples of all the nations.

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Confirmation is not and never was an optional rite; it is a necessary part of the sacrament of Holy Baptism; and to regard it otherwise is perilously near to a magical view of the grace of Baptism.

The reader may regard this as a theological digression; but the old Latin saying is profoundly true: "*lex credendi lex orandi*," the law of belief is the law of prayer. Forms of worship are affected by principles of belief and are intended to express them. Association of the form of Baptism with that of Confirmation implies that the doctrine of the one is inseparable from that of the other.

I

THE RITE OF BAPTISM IN EARLY TIMES

The Scottish Book of Common Prayer, like the book of 1662, contains three forms for administering the sacrament of Baptism, one in the case of infants, a second for use at private baptism and a third for the baptism of adults. As the second is merely an abbreviation and the third an adaptation of the first, we shall confine our study chiefly to the form for baptizing infants. It should, however, be understood that originally the Church used the same form both for infants and adults, and further that the service in its most primitive and simple form was primarily designed for adults.

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From the writings of the third century we can easily reconstruct the ancient Baptismal service. After a period of careful preparation and instruction the catechumen made a vow of renunciation facing west, the region of darkness, then descended into the water which had been previously blessed, and there uttered his profession of faith facing east, the region of light. Thereafter he was baptized by being immersed three times. When he came out of the water, he was anointed with oil and signed with the sign of the Cross by the bishop and confirmed with prayer and the laying-on of hands. Here we observe three significant elements in the administration of Baptism: (1) the preparation and instruction of the catechumen, (2) the blessing of the water, and (3) the actual baptism preceded by a vow of renunciation and a profession of faith. That which followed was the rite of Confirmation. Here, as always, the Church is seen to model its form of worship on Scripture. Instruction, repentance, and faith are in the New Testament necessary accompaniments of Baptism, and the blessing of the water, on the analogy of the Eucharist, is true to the mind of Christ. Round these three actions the Baptismal service developed from the simple rite used about A.D. 200 into the elaborate form of the middle ages in Scotland and England. Even as late as the thirteenth century the first part of the service was styled "the order for making a

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catechumen," though catechumens in the original sense no longer existed. The second part, called the "Benedictio Fontis," included a thanksgiving for Baptism as well as a blessing of the water, while the third remained much as before. The form of Confirmation followed immediately, though in actual practice this rite was delayed for eight years or more, since the baptism of adults had for many centuries become rare.

II

THE BAPTISMAL SERVICE OF 1929

The service in the Scottish Prayer Book continues, as did the book of 1662, these three ancient parts of the rite of Baptism, though not exactly in the same order. If you look at the headings in our new book, you will see that the first section is introductory to the whole and corresponds roughly to the ancient rite of making a catechumen, for we retain from the old service the Gospel about our Lord's blessing the children (in St Mark's version) and one of the two prayers that follow it. The second part of our service, entitled THE PROMISES, comes earlier than the corresponding vow of renunciation and profession of faith of the ancient rite but is in principle the same. The third part is THE BLESSING OF THE WATER, which is

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substantially the old *Benedictio Fontis* in English. The fourth part is entitled *THE BAPTISM*, and the two final divisions, called *THE THANKSGIVING* and *THE DUTIES OF GODPARENTS*, are natural conclusions to the whole service. Thus the continuity of our rite from the earliest times is clear, and, if our second and third divisions were transposed, would be clearer still.

Let us now consider the most important changes that have been made in the service, and we may begin by noting two improvements of a general kind and one mistake.

In the first place, the references to original sin have been modified. The opening sentence, "Dearly beloved, forasmuch as all men are conceived and born in sin"—a misleading phrase derived from the German reformer Hermann—now reads: "Beloved in Christ Jesus, we are taught in Holy Scripture that all men from their birth are prone to sin, but that God willeth all men to be saved, for God is love"—a sentence that states the truth, though the language, which is derived from the new English Prayer Book, may not be up to Cranmer's high standard. It is a further advantage that we no longer pray that a child "may be delivered from God's wrath," another crude German reference to the consequence of original sin.

In the second place, you will see that the service has been considerably simplified and is now much

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more intelligible to the unlearned. This is seen especially in the promises and in the duties of god-fathers and godmothers as well as in the omission of the Old Testament symbols of Baptism which are no longer easily understood. Here appears the mistake in the Scottish Prayer Book caused by a too trustful dependence on the new English book. There is always danger in "writing down" to the level of uninstructed people, and zeal for simplicity has resulted in marring the fine exhortation (1549-1662) that follows the Gospel. Most of the old language is retained, but the omissions are so numerous that the exhortation has now become jerky and halting. In dignity of diction the shorter form is not to be compared with the longer; nor can one discover by way of compensation any substantial gain in simplicity and clearness derived from the change.

Coming to the details of the service, we note that at the beginning Canon xxvii is quoted to remind church-people of two necessary rules about god-parents; one is that sponsors should be baptized persons and, if possible, communicants, and the other, that the parents of a child may themselves be sponsors, one sponsor in cases of necessity being sufficient. The second of these rules has been framed to meet the needs of people who have no friends to act as sponsors, and to avoid the unseemly custom of dragging in at the last moment as a

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sponsor some casual person who may never see the child again after its baptism. In the first part of the service the Gospel is now preceded by "Glory be to thee, O Lord," and followed by "Thanks be . . . Gospel," an ancient way of honouring the reading of the Gospel at the Eucharist, and one which here brings the evangelical narrative into necessary prominence.

The short exhortation and prayers having been already noticed, we may pass on to the section entitled THE PROMISES. Here we observe that now each one of these is made in the name of the child, an improvement which makes for reality by emphasizing the fact that the promises are not the sponsors' so much as the child's.

At the second promise the sponsors, instead of merely assenting to the Apostles' Creed, repeat it along with the minister—a more intelligent as well as a more ancient mode of making the profession of faith.

In the next section, THE BLESSING OF THE WATER, we come upon a glorious enrichment of the service. Here we have, after the salutation, the Eucharistic *Sursum Corda* and then the thanksgiving for the institution of Baptism beginning, "It is very meet . . . Holy Ghost." The thanksgiving then passes into the familiar prayer for blessing the water: "Sanctify this water to the mystical washing away of sin." Merely to read over this is to appreciate

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its value. By this addition a new dignity is attached to the ministration of Baptism, for there is nothing like it in the book of 1662, and yet not a word of the old language is lost.

In the short section named THE BAPTISM there is no change except in the rubric which in 1662 directed that the child should be dipped in the water unless "they certify that the child is weak." As nobody within living memory has ever been asked to do such a thing, this requirement is now abolished, and affusion or pouring is a practice that sufficiently expresses the symbolism of immersion.

The fourth section to which the name of THE THANKSGIVING is applied is greatly improved by removing the cumbrous prayer of thanksgiving after the Lord's Prayer. It was a poor composition of the 1552 period and all that was worth keeping in it is preserved in the short thanksgiving and the short prayer that now take its place. Here follows very appropriately a short prayer for the home.

In the last section, THE DUTIES OF THE GOD-FATHERS AND GODMOTHERS, the essentials of the old form are retained but sponsors are no longer required to "call upon the child to hear sermons," an injunction they in point of fact very seldom if ever tried to obey. Further, after setting forth the duties of sponsors to interest themselves in the instruction of the child and in his Confirmation, the exhortation ends with the practical question "Will

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you pray for this child and help him to learn and to do all these things?"—an eminently reasonable request compared with the demands that were flung at sponsors from the book of 1662.

A closing rubric directs that if the baptism take place at Morning or Evening Prayer, all the prayers after the Third Collect may be omitted—a wise provision that shortens the combined services, but, it must be owned, one that flatly contradicts the rubric enjoining the prayer for the King at Evening-song. When used as a separate service, the office of Baptism will no longer end in the abrupt way that was customary, but with the blessing.

III

PRIVATE BAPTISM. CHURCHING OF WOMEN

Only one point calls for remark in connection with the form to be used at baptisms in private houses and that is a new rubric which finally settles the question of the validity of lay baptism. The old rubric of 1662 was not decisive on this matter, which was a subject of acute controversy in the sixteenth century when the Puritans, curiously enough, regarded baptism by a layman as defective and by a woman as even worse. Our new rubric leaves no longer any room for doubt on this point. It states that where no lawful minister can

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be procured, "and extreme urgency shall compel, one of them that be present, male or female, shall pour water upon the child saying, "N. I baptise thee in the name of the Father and of the Son and of the Holy Ghost, Amen," after which the Lord's Prayer is to be said. Every such baptism must "without delay be reported to the priest," not that baptism may be repeated, which is forbidden, but that the child may be received into the Church. A full form for this public reception of a child privately baptized is given, but this, like the brief form of conditional baptism at the end, calls for no comment here.

The form for the baptism of adults proceeds on the same lines as that for infants, with the appropriate differences that one would expect in the case of grown-up persons.

The thanksgiving of women after childbirth, commonly called "the Churching of Women," is printed immediately after Baptism, solely because this little office of thanksgiving usually takes place after a baptism and is easily found in this part of the Prayer Book. Originally, however, this office was said before the Eucharist, and the rubric at the end of the service maintains this connection, for it states that the woman should receive the Holy Communion if there be a celebration. The service remains as it was, except that two short prayers and a blessing are added.

CHAPTER IX

Catechism, Confirmation, Matrimony

IN the Prayer Book of 1549 the Catechism was included within the service of Confirmation, the intention being that the bishop should examine the candidates on the contents of the Catechism. This connection between the Catechism and Confirmation is still maintained; for the Catechism is defined as an "instruction to be learned of every person before he be brought to be confirmed by the bishop."

I

THE CATECHISM

Yet in spite of this plain requirement, which of course literally applies only to children, the Church Catechism, one of the finest products of the Reformation, receives but little attention in many Sunday schools to-day. Some clergy, misled by so-called Sunday school reformers, imagine that the Catechism is too difficult for children and that the teaching of it is a dull and lifeless performance. These, however, would agree that the Church Catechism is far more simple, both in thought and

III

expression, than the Presbyterian "Shorter Catechism," which, far from being abandoned, is still widely used in Scotland. The Church Catechism need not be dull in the hands of painstaking teachers and it will be taught by the inefficient no worse than any other subject. Its language is beautiful, its statements are clear and concise, and its teaching simple and balanced. In fact no document in the English language supplies in fewer or better chosen words a more complete outline of the elements of Christian faith and morals than the Church Catechism.

In its new form it is greatly improved, though the changes are not numerous.

(1) The first question in the Catechism is now more clearly put, "What is your Christian name?" This question may appear to the sophisticated as rather trifling, but it is much more sensible to begin instruction by asking a child its Christian name which it knows than by presenting the profound problem of the Presbyterian Catechism, "What is the chief end of man?" In the second question "sinful lusts of the flesh" is made more intelligible by "sinful desires of the flesh," but the fine old phrase "poms and vanities" is retained, though a child is unfortunately still obliged to think of the world as "wicked." The desire for clearness has also changed "rehearse" into "repeat," "ghostly" into "spiritual," "remembrance" into "memorial," and has

appended explanatory footnotes to the words "hell," "quick," "generally."

More important than these small matters are the answers to the questions on the duties to God and neighbour, which are now so constructed as to bring out unmistakably the connection of the duties with the Ten Commandments. The definition of the word "sacrament" is also more clearly expressed than it used to be.

(2) It is rather surprising that a catechism which was introduced to be a preparation for Confirmation should contain no information on the subject of Confirmation itself. This defect is now remedied by the addition of three new questions and answers on Confirmation which are as simple and clear as could be wished. Another addition which renders the summary of the Apostles' Creed much more accurate is the statement "and these three Persons in one God I praise and magnify saying, Glory be to the Father, etc."

From this summary of the changes it will be inferred that the revisers have handled the Church Catechism with wise gentleness. An attempt was made at one stage to carry out a more thorough revision but it was abandoned in despair of framing questions and answers with the lucidity, breadth, and dignity of the Catechism. In the future it may be possible to add a few questions and answers on the Church and the ministry, a subject on which the Catechism is silent.

II

THE ORDER OF CONFIRMATION

Of all the services in the Prayer Book of 1662 none has given rise to so much misconception as the Order of Confirmation, with the possible exceptions of the Holy Communion and the Burial of the Dead. The impression produced by the Confirmation service of that book was something like this. Confirmation was a rite in which people confirmed or, as the phrase went, "took on themselves" the vows of their baptism. A kindly addition to this responsible act was the fatherly gesture of the bishop who said over each candidate a prayer for his or her defence and guidance. Such a conception of Confirmation is hardly less than a mockery of the reality.

The fount and origin of this mistaken view of the service was the introduction. This appeared to the ordinary reader to be an introduction to the whole service, whereas it was in fact intended to introduce no more than the renewal of the vows; it says not a word about anything except the vows which themselves are a mere fraction of the service. Fortunately for Scottish church-people there has been since 1912 an alternative to the Confirmation service of 1662, and therefore few know how misleading the exhortation was, as it was seldom if ever heard in Scotland. The exhortation did not

exist as such in 1549 or even in 1552; then it was merely a long rubric, and so did no harm since at that time no renewal of the vows took place in the service. One can understand the practical reason which caused the renewal of the vows to be inserted in 1662, but it passes the wit of man to discover any reason for turning an old rubric into an exhortation which carried on its very face errors that were bound to mislead.

This exhortation has now been happily consigned to oblivion, though a few of its sentences are to be found in the opening rubric in our service. The Scottish revisers, following the English, have substituted for the old exhortation the passage from the Acts of the Apostles relating the story of the first Confirmation in Samaria, and to this they have appended a couple of explanatory sentences. Thus we now begin the service with a statement that explains what Confirmation really means and not with an exhortation suggesting what Confirmation does not mean. The next section of the service carries with it the title *THE RENEWAL OF BAPTISMAL VOWS*, and the three vows of renunciation, faith and obedience follow in the usual order; but the second vow is now rendered much more impressive by the candidates' recitation of the Apostles' Creed along with the bishop.

That all this is merely a preliminary, though a valuable one, is made clear by the title *THE*

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CONFIRMATION applied to the next section which alone contains the essential of the rite. This part of the service has changed but little since the twelfth century. Here, however, it is necessary to remove a popular misconception which has arisen from attaching undue importance to the laying-on of hands. It is commonly thought that the prayer, "Defend, O Lord," which is said during the laying-on of hands, is the central prayer. But a little study will shew that the preceding prayer for the sevenfold gifts, which has been used at Confirmation in the Western Church since the seventh century, is the real prayer for the grace of Confirmation; the short "Defend, O Lord" is quite appropriate in its place, but is a prayer for defence and for spiritual progress, not for the gifts of the Spirit. In order to emphasize this point the direction is given that no hymn or instruction shall intervene here before the laying-on of hands. To introduce anything between this beautiful prayer for the sevenfold gifts and the laying-on of hands would destroy the significance as well as the sequence of the rite.

The only change made here since 1912 is the impressive addition of the short prayer from the Prayer Book of 1549 to which reference has been already made (p. 36). The prayer that follows the Lord's Prayer is, strictly speaking, not a collect but an intercessory prayer, good though German in origin, and the phrase "this collect," inaccurately

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added in 1662, should have been transferred to the prayer in the last division of the service styled DISMISSAL, where is to be found a true collect. The blessing concludes a much enriched service.

III

SOLEMNIZATION OF MATRIMONY

Probably no service in the Prayer Book has undergone fewer changes since the middle ages than the form for the Solemnization of Matrimony. Indeed a good deal of it may be traced back even to pre-Christian times. There is nothing surprising in this when we remember that Christian marriage is not only a religious rite but also a civil contract in which the free consent of the parties must be expressed. The espousals are assigned an important place in that section of our service which is entitled THE MARRIAGE and remain much the same to-day as they were in England in the middle ages, in Rome in the sixth century, and even in ancient Roman law before the Christian era. A glance at the service shews that the Church has simply carried over the civil ceremonies of consent and espousal, added to these the divine blessing, and crowned the whole rite with the Eucharist. In the middle ages, therefore, the substance of the service consisted of the espousals, a twofold blessing, and the nuptial Mass. All this with necessary

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adaptations was retained in the English Prayer Book of 1549, though in 1662 Holy Communion at this service became expedient and no longer obligatory.

The changes in the service for the Solemnization of Matrimony may now be briefly reviewed. At the beginning Canon xxx is quoted, which forbids a clergyman to conduct the marriage service for persons within the forbidden degrees (e.g. deceased wife's sister) or in the case of divorced persons. It also enjoins that marriage shall be solemnized in church, except with the written sanction of the bishop.

The divisions of the service are easily followed. THE INTRODUCTION includes the more appropriate address which was compiled in 1912 to take the place of the unsatisfactory production of 1662. THE MARRIAGE is the title of the second section. Here the word "obey" is omitted from the woman's troth, a change which at least improves the balance of the sentence, though, as everyone knows, that is not the reason for the omission.

More important is the brief prayer for the blessing of the ring which now gives significance to the otherwise meaningless act of laying the ring on the priest's book; this little prayer is reminiscent of the one used in early times. At this point the archaic word "worship" gives place to "honour" in the sentence "with my body I thee honour."

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The third section is entitled THE BENEDICTION in which Psalm xxxvii. 3-7 *a*, as in the English book, has been added as an alternative to the two other Psalms. A sense of humour might have led to a better choice, for some persons can hardly help remembering that verse 7 of this Psalm goes on to describe "the man that doeth after evil counsels," not the most appropriate thought for women on a wedding day. Psalms xxiii or cxxi would have been better.

The only other changes worth mentioning here are the removal of the Old Testament allusions to Abraham and Sarah, Isaac and Jacob from the prayers (though Adam and Eve are left), and the omission of the exceedingly dull and prosaic address of 1662 which, however, may still be read if anyone cares to do so.

The last part of the service is named THE COMMUNION and simply prescribes the Collect, Epistle, and Gospel that were authorized in 1912. This section would correspond to the old nuptial Mass which in no way differed from any other Mass except that suitable "propria" were provided for it.

A useful form of benediction of persons married by civil procedure, adapted from the marriage service, is appended.

CHAPTER X

Visitation and Communion of the Sick, Burial of the Dead

I

VISITATION OF THE SICK

The modern attitude to sickness and disease is very different from that adopted by the Church in an age when medical science was in its infancy, and psychology and mental therapeutics were unknown. Sickness in those days was regarded as the judgment of God to which the Christian had simply to bow his head and submit with such resignation as he could muster.

This was not our Lord's attitude to suffering and disease; he saw in these stern realities not the judgment of a pitiless God but forces that were to be resisted as enemies of a loving Father and if possible defeated. Therefore our Lord throughout his earthly life conquered suffering by healing it. Suffering in his eyes was good only when transmuted to self-sacrifice.

Accordingly, in the Scottish Prayer Book the emphasis in our services for the sick is laid upon recovery to health.

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In the middle ages, though the prospect of recovery was not lost, the services of the Church were arranged in a sequence that moved from the sick-bed to the grave. Saying the seven penitential Psalms with the antiphon "Remember not, Lord, our iniquities," the priest went to the house of the sick person and after giving the greeting "Peace be to this house and them that dwell therein" and sprinkling the sick with holy water, he conducted a little service of prayer closely resembling the first section of our form which bears the title "VISITATION." He next examined the sick person in faith and repentance, heard his confession and pronounced absolution, and then enjoined acts of charity. But all this led on to the chief parts of the service, which were Extreme Unction and the Viaticum or last Communion, rites which were administered only when the sick were at the point of death. The prospect of death naturally coloured the whole series of rites from first to last. The substance of these rites continued in the Prayer Books of 1549-1662 and the sombre despairing conception of suffering remained.

In the Scottish Prayer Book, while the divisions of the office now bring out more clearly than ever the connection between the ancient rites and our forms for the visitation of the sick, the whole tone of the service is altered; restoration to health is the object of the prayers, and hope the spirit in

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which they are framed. Read the intercessions in the first section and then compare these with the prayers and the depressing exhortation of 1662, and you will at once see how much better the modern service is.

The second section entitled FAITH AND PRAYER implies no more than that the priest should use the time of sickness as an opportunity for helping the sick to apprehend the faith and make their retirement a kind of spiritual retreat.

In the third section, REPENTANCE, the principal change is the provision of a short form of personal and private confession of sin; the absolution remains as it was in 1662, as does also the following collect which was the form of absolution usual in the earlier service books; the authoritative "I absolve thee" did not appear till the middle ages.

Section four, entitled ANOINTING AND LAYING-ON OF HANDS, is almost entirely new, though anointing was sanctioned in the first edition of the Prayer Book of 1549. The unction permitted in our Prayer Book is not the mediaeval "unctio extrema," but the Scriptural anointing as a spiritual means of restoration to health (James v. 14), the value of which in some cases modern psychology would not deny. To this is added the Scriptural practice of laying-on of hands (Mark vi. 5). The restoration of these two ancient healing practices is in large measure due to the modern interest in the use of

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spiritual means as adjuncts to medical skill in combating disease. It should be noted that anointing and laying-on of hands are to be used only "if the sick person should so desire it."

The concluding appendix will be found useful not only by the clergy but by invalids themselves; it contains a short litany and a number of prayers as well as a selection of Scripture readings suitable for sick people.

The Scottish Prayer Book is indebted to the new English book for much of the material in this office of the Visitation of the Sick.

II

THE COMMUNION OF THE SICK

Though the Communion of the sick in their own houses is more common than it used to be, not a few church-people still regard this as something in the nature of a "last resort." Accordingly, a timely rubric appears here, directing the priest so to instruct the people that they may know that sickness need not involve self-excommunication, as it frequently does.

There are two methods of receiving Holy Communion in sickness, the first by means of a celebration in the house, the second by means of the "Reserved Sacrament," that is, of the holy gifts consecrated in church at a celebration of the

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Eucharist and then “reserved” for communicating the sick. The latter is the ancient practice, for it is mentioned as customary by Justin Martyr (140). Reservation also emphasizes the fellowship of the sick with their congregation, and thus expresses the social nature of the sacrament more effectively than a private celebration. Further, the custom of reserving the holy gifts is more convenient for the clergy especially at Christmas, Easter and Whitsuntide, when there may be many sick persons to be communicated within the octave. Forms of service, however, taken from the liturgy, are provided in our new Prayer Book for both methods of communicating the sick.

Where there is infectious disease or great prostration the administration of Holy Communion by intinction is sanctioned, the priest dipping the consecrated bread into the consecrated wine and so communicating the sick person.

It should be added that the old rubric about “spiritual communion” (when sick persons are physically incapable of receiving sacramentally) remains as in the book of 1662. The meaning of this rubric was succinctly expressed in the old Latin phrase “tantum crede et manducasti”—“only believe and thou hast eaten”; that is to say, the benefits of the sacrament are not withheld from the faithful who are deprived of the opportunity of receiving it.

BURIAL OF THE DEAD

III

BURIAL OF THE DEAD

Before the Reformation the rites for the burial of the dead were three in number: (1) the office for the dead, which meant simply that into the daily offices, Matins, Lauds, and Vespers, Psalms and antiphons were inserted appropriate to the occasion, (2) The "Requiem Mass" which was the Eucharist with the special Introit beginning "Eternal rest grant them, O Lord," and a suitable Collect, Epistle, and Gospel, etc., and (3) the service at the grave.

In 1549 Cranmer made a skilful use of this mediaeval material by devising a threefold service in which were included: an office for the departed consisting of Psalms, lessons, and prayers: a celebration of Holy Communion with special Collect, Epistle, and Gospel: and a short rite at the grave consisting of a committal of the soul to God and the body to the ground, and two prayers. In 1552 this service under German influence was spoiled, and in 1662 only a little was done to remedy its obvious defects. In the Scottish Prayer Book we have secured at last a form by which the last rites for the departed may be performed with dignity, reality, and sympathy.

The divisions of the service not only indicate its sequence but also bring out clearly the connection

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between our rites for the departed and those of ancient times. The first of these is the PROCESSION in which we now have a choice of nine Scriptural sentences instead of three, that from Job omitting the gruesome detail "though after my skin worms destroy this body."

The old office for the departed reappears in THE SERVICE IN CHURCH in which a larger and better selection both of Psalms and lessons is given. After the lesson the office proceeds in the usual order of Lesser Litany, Lord's prayer, versicles and responses, and prayers—a new feature here and a great improvement on our old form. The two prayers of 1662 remain, but in one of them we no longer thank God for delivering "this our brother out of the miseries of this sinful world," a sentence that in few cases interprets the thoughts of mourners at a funeral, and not infrequently strikes the note of unreality. Here a large, perhaps a too large, choice of suitable prayers is given, including the familiar Scottish one for mourners and Bishop Dowden's fine prayer for the departed. Of the nine prayers provided only three are new.

The third section, THE BURIAL, remains much as before, but in committing the body to the ground the priest also commends the soul of the departed to God, as he used to do in 1549. In the committal the misleading phrase "our vile body" is now rendered accurately "the body of our low estate";

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for a cremation and a burial at sea appropriate forms of committal are provided.

The last section is entitled THE COMMUNION, in which a rubric states that "it is desirable, where possible, to have a celebration of Holy Communion on the morning of the burial," with the special Collect, Epistle, and Gospel printed here.

A beautiful form of service for the burial of baptized children is printed in full; this includes the twenty-third Psalm, the Gospel lesson about little children, and appropriate prayers.

IV

A PENITENTIAL SERVICE

This service will be found immediately after the Burial Service and takes the place of the service for Ash Wednesday entitled "A Commination" in the book for 1662.

Cranmer, true to his principle of maintaining continuity with pre-Reformation services, made a resolute attempt to fashion a service for Ash Wednesday out of the rites customary on the first day of Lent in the middle ages. But circumstances were too strong for him. The old practices of open penance and the excommunication of evil-doers, though valuable enough in semi-heathen lands, were passing out of use in Christian England, and Cranmer had to be content with the expression

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of a pious hope that "the said discipline may be restored again," a hope that has been expressed for centuries every Ash Wednesday and is now less likely to be fulfilled than ever. For the "open penance" Cranmer substituted a series of warnings or "cursings" (as they have rather unjustly been called) from the Book of Deuteronomy, and added to these a direful address which is for the most part a sombre mosaic of Scripture passages selected to bring home to the people the guilt of sinners and the awfulness of their doom. This part of the Commination Service carried with it a certain impressiveness as a public protest against sin, and its effect was, at least in some measure, due to the fact that it took listeners into a region of religious thought that has now passed away. The objections to it were, however, unanswerable; the warnings were drawn mostly from the Old Testament and were unintelligible to many, while the address, compiled as it was from Scripture passages divorced from their context, sounded in a congregation of loyal church-people so severe as to seem unreal.

The English revisers of 1928 endeavoured to adapt this part of the service to modern thought by substituting New Testament warnings for those of the Old Testament and by greatly curtailing the address. But the result cannot be described as satisfactory.

The Scottish revisers frankly gave up the attempt

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to continue this part of the Communion Service and dropped even the old title, substituting for it "A Penitential Service." They have followed mediaeval precedent in suggesting that a sermon be preached on God's judgments against the impenitent—no easy thing, by the way, to do before a modern congregation—and have ordered the Ten Commandments to be recited, and the beatitudes and "woes" of our Lord to be read as a lesson. This may mean in practice that when Matins is followed by Holy Communion on Ash Wednesday, the lesson mentioned may be read at Matins and the Ten Commandments at Holy Communion. The intention, however, seems to be that these should follow the sermon if there be one.

The second part of the office, beginning with the fifty-first Psalm, is derived almost entirely from the pre-Reformation service, the chief difference being that we say only one penitential Psalm whereas in the middle ages all the seven were said by the priest and his ministers prostrate before the altar. All this remains as in 1662, but the full Aaronic blessing, mutilated at that date, is now restored. This part of the service forms a simple and devout act of penitence suitable for any week-day in Lent. But the paragraph "Turn thou us, O Lord" is too strong to bear frequent repetition. It was an anthem in 1549 and was needlessly turned into a prayer in 1662.

CHAPTER XI

Ordination Services

I

ORDINATION IN ANCIENT TIMES

The ordination services may possess but little interest for the laity, yet they are instructive as well as impressive by their very simplicity. To speak of the ordination of a priest or the consecration of a bishop as simple may seem strange to those who have been present at such a service. Yet simplicity is the most characteristic feature of ordination rites, for the essence of them all lies in nothing more than prayer accompanied with the laying-on of hands by the bishop. The earliest forms of ordination that have come down to us from the third century consisted merely of a single prayer with the laying-on of hands, this primitive rite being enshrined in the Eucharist; even the prayer used at the ordination of a priest was sometimes the same as that for a bishop except that the name presbyter was mentioned in the one case and bishop in the other.

In the more developed forms of ordination in the fourth century separate prayers are given for the

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different orders of bishops, priests, and deacons, but in the prayers no attempt is made to state with precision the specific functions of each order; the rite of course takes place at the Eucharist. The bishop is the ordainer, but when a priest is ordained other priests that are present join with the bishop, though obviously as subordinate to him, in the laying-on of hands, a practice evidently derived from the ordination mentioned in I Tim. iv. 14.

In the seventh century there appears in the Western Church a new and interesting feature now happily restored, as will presently be seen, to our new ordination services. This is the introduction of an additional thanksgiving-prayer, similar to that in the Baptismal service, which begins with the *Sursum Corda*. Thus at this period two prayers are offered at the laying-on of hands, one quite short, the other longer which begins with the Eucharistic "It is very meet, right" and after a thanksgiving for the institution of the ministry passes into intercession for the ordinands.

All this was continued with remarkable fidelity in those books of the middle ages known as Pontificals. But the dramatic sense, dear to the mediaeval mind, produced a good deal of ceremonial which in course of time came to be regarded as the climax of the service. The ceremonies were associated chiefly with the delivery to the ordinands of badges of their offices, the stole, the

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vestments, the paten and chalice. This impressive ceremonial soon gave rise to the belief that the significant moment at the ordination of a priest occurred when he received as a badge of his office an empty paten and chalice accompanied by the formula "Receive power to offer sacrifice both for the quick and the dead." In this way, though prayer and the laying-on of hands were never omitted from the rite, their significance was obscured, if not lost. The Church in the middle ages loved authoritative formulae and introduced them not only here but also into the Mass and the absolution at private confessions; fortunately, however, they did not leave out the prayers that in earlier times served the purpose of these formulae.

In compiling the services of ordination the reformers adopted the principle of using the old material as far as possible and at the same time restoring to its ancient prominence the Scriptural method of ordination by prayer and the laying-on of hands. On the whole the work was well done, though in the reformed service for ordaining deacons the prayer, which should have immediately preceded the laying-on of hands, was by a curious blunder put out of its proper place.

THE SCOTTISH PRAYER BOOK

II

MODERN SOURCES OF THE SCOTTISH PRAYER BOOK

Liturgical knowledge has in its own field made as great progress during the last two centuries as science has achieved in the sphere of nature. In 1929 there were sources of information open to the compilers of the Scottish Book of Common Prayer that were quite unknown to the reformers of 1662 and by no means familiar even in 1912. These will be best understood if we classify them generally as ancient and modern; and we may begin with the latter on the principle of proceeding from the known to the less known.

(1) The English Prayer Book of 1928 which, it will be remembered, was first published in 1927, exercised more direct influence than any other liturgical work upon our Scottish book. This was to be expected, for it would have been highly undesirable, in view of the number of English people settling in Scotland, to compile a Scottish Prayer Book entirely different from the service book of the Church of England.

Anyone who will take the trouble to compare the alternative form of Morning Prayer in the new English Prayer Book with that in our Scottish book will see at once how close is the resemblance between the two. To begin with, the page of Scripture

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Lift up your hearts;

Answer. We lift them up unto the Lord.

Bishop. Let us give thanks unto our Lord God;

Answer. It is meet and right so to do.

Then shall the Bishop continue,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God; and especially are we bound to praise thee because in thy great goodness thou dost send forth labourers into thy harvest, and hast vouchsafed to call these thy servants into the Office of Deacons in thy Church. Fill them, we beseech thee, with the Holy Ghost, that, enabled by the sevenfold gift of his grace they may be faithful to their promises, modest, humble, and constant in their ministration, and may have a ready will to observe all spiritual discipline; that, having always the testimony of a good conscience, they may continue ever stable and strong in thy Son Christ: to whom with thee and the same Holy Spirit be honour and glory, world without end. *Amen.*

Immediately after this follows the laying-on of hands accompanied by the formula, "Take thou authority to execute the office of a Deacon in the Church of God"; the New Testament is then given to each with another formula, "Take thou authority to read the Gospel"; these two formulae

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are relics of authoritative statements customary in mediaeval times. The service of Holy Communion is then resumed with the reading of the Gospel by one of the candidates, and continues in the usual way, the solemn rite of ordination being recalled in the last collect before the Benediction. It is strange that deacons are seldom permitted to read the Gospel at the Eucharist in their own churches, though this was the very duty that marked their office in ancient times. Not even the rubric at the Gospel in the Scottish Liturgy seems capable of breaking down this thoughtless practice.

III

THE FORM FOR ORDAINING PRIESTS

It will be observed that in our Prayer Book deacons are made, priests ordained, and bishops consecrated. There is nothing in the use of these different verbs to encourage the idea that the three services are radically different in structure. Indeed, all are built on the same general plan—sermon, presentation, litany, examination, prayer and laying-on of hands with formulae appropriate to each order of the ministry.

As the difference between a deacon and a priest is much greater than that between a priest and a bishop, so is the difference between the respective

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services. Thus, a searching and dignified exhortation precedes the examination of the priest. Here let us be fair to German influence, and acknowledge that this exhortation and examination, as well as the fine prayer now effectively incorporated into the Eucharistic "It is very meet, right," are due to Bucer; this is preceded by the *Veni, Creator*, "Come, Holy Ghost, our souls inspire"—the only metrical hymn in the Prayer Book, translated from a mediaeval original by Bishop Cosin in 1627.

The formula at the laying-on of hands, "Receive ye the Holy Ghost for the office and work of a Priest. . .," is naturally different from that of a deacon, and is singularly appropriate, though this formula, like that which accompanies the delivery of the Bible, is based on no precedent earlier than the middle ages.

The consecration of a bishop proceeds on the same lines as the ordination of a deacon and priest, with the necessary difference in solemnity and expression appropriate to the highest rank of the ministry.

CHAPTER XII

The Spirit of the Scottish Prayer Book

Our study of the new Prayer Book may end not inappropriately with a question. Can we speak of the Scottish Prayer Book as informed by a spirit all its own, and if there be such a spirit can we describe its principal features? To the first half of the question must be given the hesitating answer of "yes" and "no," but of "no" rather than "yes." The general tone of the new Prayer Book is the same as that of the old; there is no change in doctrine, no departure from the sober Catholicism which was revived in England at the Reformation and has been maintained by the Church ever since. But while the tone of the two books remains the same, the spirit of the Scottish Prayer Book has been enriched by a larger freedom, a wider Catholicity, a wiser concern for the needs of worshippers, and a careful adjustment of the forms of worship to new knowledge. As he becomes familiar with the services in the new book, the reader will discover for himself many illustrations of these four characteristics.

(1) *Our enlarged freedom* is expressed in various ways. Many will feel thankful to escape from the

bondage of the Athanasian Creed on great Festivals and the "imprecatory" Psalms on Sundays. But the freedom offered in the Scottish Prayer Book is positive as well as negative. This is seen, for example, in the permission to begin Matins at "O Lord, open thou our lips" and end with the Benedictus when that service is followed by the Holy Communion. The alternative forms of Confession and Absolution for use at Matins and Evensong, the two shorter Litanies, the wide choice of Sentences, Psalms and Lessons in the Burial Service, and the larger variety of Prayers and Thanksgivings are all examples of that generous liberty which is a marked feature of the new Prayer Book.

(2) *Our wider Catholicity* appears, not only in such enrichments as the Invitatories at Matins and the Eucharistic prayer at Holy Baptism, but also in the new "propria" for festivals and in the more definite commemoration of the departed at the Eucharist; in the revival of the old service of Compline as well as in the enlarged Kalendar; and notably in the increased adaptation of the services to the seasons of the Christian Year.

(3) *Concern for the needs of the laity* is manifested in almost every one of the services in the new book. It is this desire to help the people in their worship that has caused such services as the Holy Communion, Holy Baptism, etc., to be divided into

sections with appropriate titles; the new mode of printing the Te Deum and the Athanasian Creed is due to the same motive. Even in the rubrics we can perceive traces of care for the interests of the laity; for one direction enjoins that the service of Holy Communion shall be distinctly and audibly said, and another authorizes a more practical method of announcing the Lessons. It would be tedious to elaborate these points, but one further example may be given. Formerly, the Litany was said only after Matins; it was in fact the prerogative of the morning congregation. Now, as of old, it may precede the Holy Communion; it may be said even at Evensong, and if one of the short forms is used the length of the service will not be increased.

(4) *New knowledge* has been poured into the old Prayer Book in generous measure, not because the knowledge is new but because it is true. This appears especially in the scrupulous care with which inaccuracies in the Epistles and Gospels have been removed. The "four beasts" in the Book of Revelation are now the "four living creatures," "take no thought" becomes "be not anxious," "ministers of the new Testament" reads as "ministers of a new covenant," "friends of the mammon of unrighteousness" is altered to "friends by means of the mammon...." The choice of Old Testament lessons at Matins and Evensong is based upon a more scientific appreciation of the Old

Testament than was possible before, and such a detail as the permission to abbreviate the Ten Commandments may be traced to the same cause. Modern thought has also influenced the language of many of the exhortations and not a few of the prayers. Examples of this will be found not only in the order of the Visitation of the Sick but also in the Prayers and Thanksgivings placed after the Litany, in the exhortations and prayers at the Baptismal Service, in the service for the Burial of the Dead and elsewhere.

The Book of 1662 is stiff and rigid, lacking in freedom, in variety, in spontaneity. By the use of the new Prayer Book clergy and laity alike will gain not only a richer expression of Catholic worship but also a happier freedom of spirit than was possible with the old book; and in their worship they will be enabled to bring the needs, not of the dead world of the seventeenth century but of the real world of modern life and thought, before the throne of grace.

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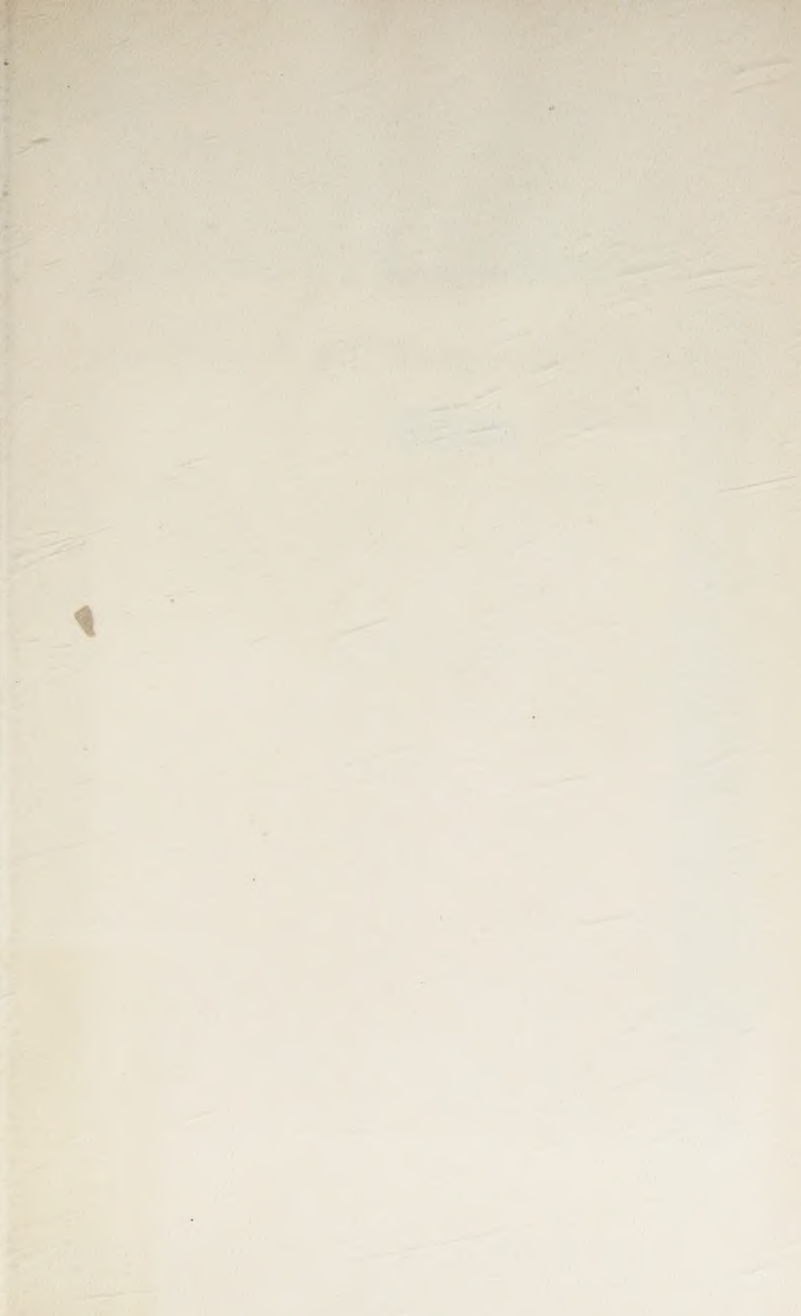
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CAMBRIDGE: PRINTED BY

W. LEWIS, M.A.

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